AUGUST, 1960

THE UNITED CHURCH

OBSERVER

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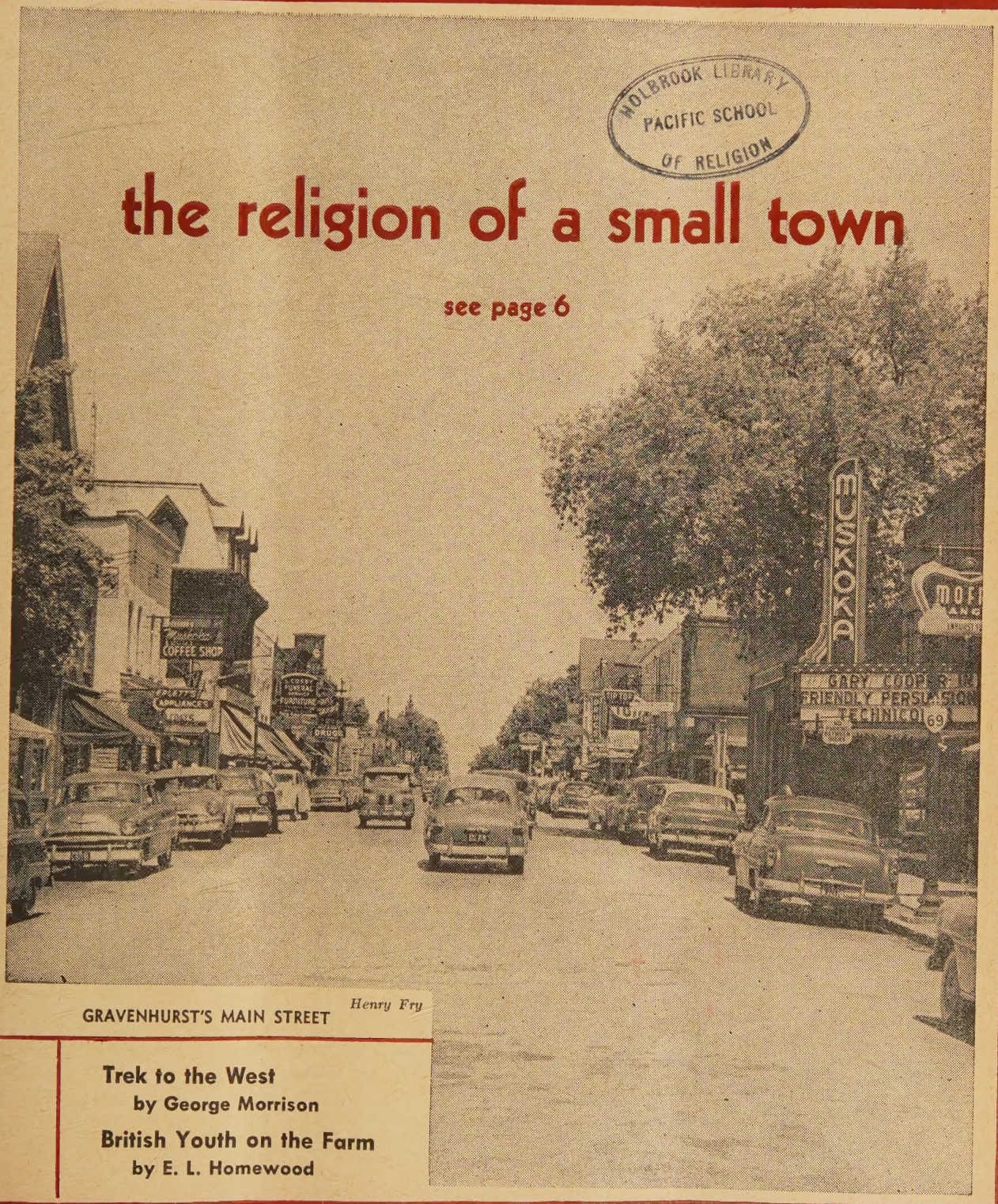
PACIFIC SCHOOL
OF RELIGION

the religion of a small town

see page 6



GRAVENHURST'S MAIN STREET *Henry Fry*

Trek to the West
by George Morrison

British Youth on the Farm
by E. L. Homewood

Letters

"The Only Church . . ."

Dear Sir: Gordon Donaldson refers to the Christadelphians among the "Have-Nots" of religion. We believe our Statement of Faith dates back to Jesus and the Apostles of the first century.

It is common knowledge that we are the only church teaching the one and only Gospel that was once delivered unto the saints. The Truth had very few followers until it was brought to light in Britain and the U.S. It would be more correct to say the Truth had a second start.

Our Statement of Faith as taken from the Scriptures is open to anyone who is interested. We do not receive anyone into our fellowship unless they understand and believe and are baptized into Christ. . .

I agree with Mr. Donaldson the world of today is composed of many "Have-Nots."

Vancouver, B.C. J. Collins.

Dear Sir: . . . Mr. Donaldson failed to mention that there are many groups using the name "Mennonite." Many of these groups conform only to a few of the general statements made in the article and not to the many oddities, selected "ripley" fashion from hither and yon.

One of these, the "Mennonite Brethren," had a Canadian membership of 13,946 in 1958. Contrary to the article, they participate in higher education. Many are taking up professions, especially teaching and medicine. They are undistinguishable from other Christians by their dress or mode of living. They generally co-operate with other churches, and in my case do Youth Work in the local United Church. And they are commonly known as "Mennonites."

I realize that Mr. Donaldson could not give a complete description in so short an article. His method of selecting the unusual and presenting it without explanation belongs in a "believe it or not" column and not in a paper that tries to foster understanding among Christians.

Alert Bay, B.C. J. G. Penner.

Tough on Religion

Dear Sir: A letter in **The Observer** objects to an editorial "Tough on Immigrants." It says, "Does Government interfere with the church? No. Let the church mind its own business."

It reminds me of Rastus who said to the minister, "I'se converted. I'se full of joy. I'se goin' to church." The minister said, "That's fine, Rastus. And now you'll start paying your bills." "No sah," said Rastus, "you'se talkin' business. I'se talkin' religion."

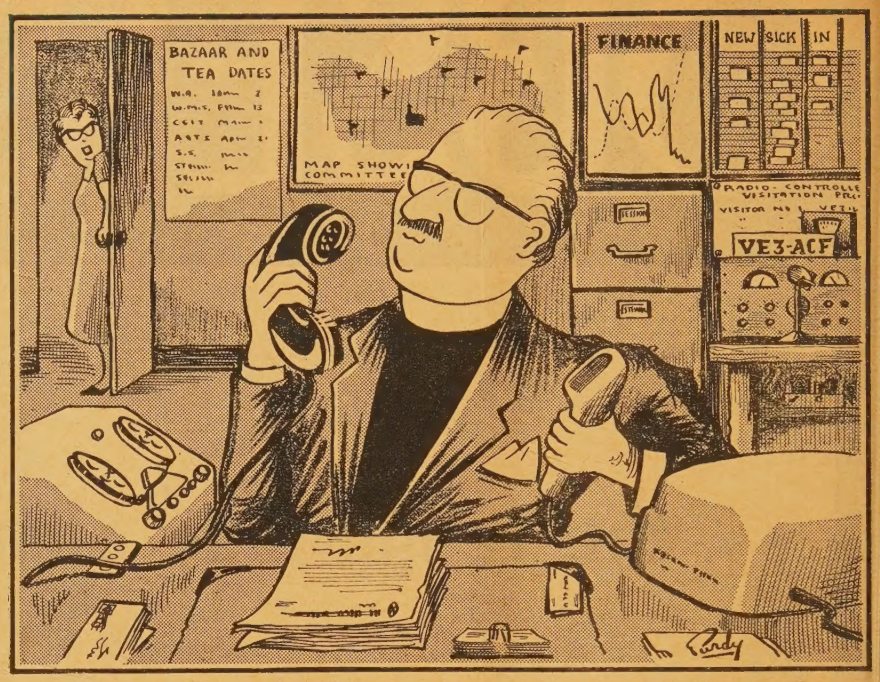
(Rev.) Grover Livingstone.
Gravenhurst, Ont.

Dear Sir: Regarding the letter by William S. Bower, Osgoode, Ont., taking **The Observer** editorial writer to task for mixing in politics in criticism of our immigration laws and their administration.

It seems to me that if, as the Bible says, the troubles of this world come from man's rebellion against God beginning with our first parents, Adam and Eve, then the solution to our troubles is for man to again submit himself to God's rule. Only as man conforms to God's laws and commandments can we have a better and more perfect society. It is the business of religion to interpret and seek to have God's will and way of things prevail.

If we are to go by Mr. Bower's interpretation of religion's role in this world's scheme of things, John the Baptist only got what he had coming to him for interference in politics in his day, and Moses was all wrong in leading the Jews out of slavery.

Belle River, Ont. Herbert Taylor.



"It's your wife . . . she'd like an appointment to discuss your holiday plans!"

"Wake Up, Brides"

Dear Sir: Re Mr. Horricks' article on wedding music, a wedding is a religious ceremony. Music for the wedding should not be strictly the choice of the bride. It is part of the whole service and therefore should not be sentimental or operatic but religious in nature. How many brides know that the "Lohengrin" that they insist on having played is a pagan opera, and the "bridal chorus" depicts an unhappy marriage wherein the bridegroom deserts his bride on their wedding night. The composer himself would not have it played at his wedding.

Why do brides not consult the organist about the music? It is up to the organists to educate the people to good music. Most brides think the secular music used commonly at weddings is traditional, but it is not. It was brought into this country with the advent of American movies and, as usual, we feel we must ape the American way. Keep the secular music for your reception if you feel you must have it. That is the time for gaiety.

Wake up, brides! There is wonderful music to be played at your wedding. Consult your organist about music just as you consult your minister about the ceremony.

Saskatoon, Sask. Mrs. D. Van Velzer.

Gentle, Yet Profound

Dear Sir: I have just finished reading "Caistor Corners" by Sheridan Bole.

It made me laugh heartily to think of that saintly man reverting to the boyhood habit of peeking through the chair rungs at family worship.

Personally I would have let the bread burn, or anything else happen to it just for the privilege of being led into the Presence of God by Sheridan Bole.

No one makes me feel the sacredness of common things in the way he does. His gentle yet profound essays have a quality that is all their own. Thank you for giving them to us.

Vancouver 6, B.C. T. K. Palmer

Dear Sir: I am sure that many share my enjoyment of the column by Sheridan Bole. At a time when so much religious writing is pedestrian it is a joy to find someone who writes with sensitivity and imagination. In this column is set forth superbly the quirks and foibles; the heroism and grandeur of the rural pastorate. Here is a rare sensitivity to nature in all its moods, a love of rural folk and a real understanding of the greatness of those who live close to the good earth. . .

Cowansville, P.Q. (Rev.) Carl Gustafson

Change at Albert

Dear Sir: I should like to inform those who may be interested that contrary to a previous announcement, Grade IX will be taught at Albert College in the school year 1960-61. The new decision is the result of a recent meeting of the Board of Governors at which time it became apparent that there was still considerable interest among parents in having students attend at the Grade IX level. Anyone interested in having further details is invited to write to the Registrar at Albert College, Belleville, Ontario.

A. E. MacKenzie, Principal

THE UNITED CHURCH
OBSERVER

AUGUST, 1960

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The Rev. Wayne McKenzie

IN THE NEXT ISSUE

Alert Bay Skipper
By E. L. HOMEWOOD

Truth About John Knox
By GEORGE JOHNSTON

Observations

GIRLS IN BLOOMERS shocked the citizens of Gravenhurst 43 years ago, and a leading "tut tut" editorial in *The Gravenhurst Banner* proves it. The rebuke was aimed at a group of errant girl hikers from Sparrow Lake Methodist camp, and our news editor, Miss Macdonald, was one of the guilty. She swears they were well covered in middies, wide bloomers and long black stockings, but at that time Muskoka streets had never seen such immodest dress.

SUMMER STREETS IN GRAVENHURST now are less decorous, but we assume no more immodest. Recently we watched a local citizen, in for a lodge parade, dressed in a Prince Albert suit and proper accessories. One amused spectator stood back and stared in fascination, dressed most inconspicuously in current styles. We took note: battered loafers on his feet; red socks, one hanging low, one up; oil-stained khaki shorts; a tails-out multi-coloured sports shirt unbuttoned to show well-haired chest; sunglasses; bald sunburned head.

"WE'RE ATHEISTS" said one lady to a census-taker who was trying to find out what church she stayed away from. "Oh, come now," said the questioner good-naturedly. "Surely you have some church connection. Where did you get married?" . . . "We live common law," the unbeliever said, belligerently. . . "You mean you're not really married?" the census-taker continued. . . "Certainly we're married," said the atheistic citizen. "We're married in the sight of God."

GRAVENHURST SURVEYORS from the United Church's caravaners didn't run across anything quite as interesting as that when they knocked at 1,100 doors in Muskoka's lovely summer resort town. But they did accumulate some interesting data when the local ministerial association had them visit all Gravenhurst homes. Twenty per cent of the families claimed church allegiance of which the ministers in the eight town churches had no record. See story p. 6.

* * * *

● SUMMER MISSION FIELD experiences always bring forth a rash of horse stories. And old ministers who rode horse-back over prairie trails tend to look down their ecclesiastical noses slightly at the youngsters who now do pastoral visiting with cars.

NO HORSES LEFT was the report we received a while back. But the Rev. George Morrison who writes our piece on page 10 has just returned from a few weeks visiting students on their fields in the west. He says that the student at Bright Sand, Sask., still rides horse-back, and a number get around on bicycles and motorcycles.

ONE STORY THEY TELL in Alberta is about a student from the east, who is said now to be a great preacher in a Toronto or Montreal pulpit. He could never get his saddle tight enough. His wise old missionary-hardened horse inflated her sides every time she felt a saddle girth. The farmer's son said the thing to do was to climb up on the manger, embrace the mare's neck and cut off her breath. Then when she was all out of puff, jump down, run around quickly and cinch up the saddle. As the years pass, the story of the dignified preacher clinging to the manger and choking his old mare with a bear hug, gets better and better.

AND MARITIMER MINISTERS love the story of the Maritime preacher who moved to the west and thereby raised the intellectual level of two conferences.

* * * *

● FARM COMMUNITY life, especially in Ontario, would have been deeply impoverished had it not received regular injections of good spirits from the boys from "the old country" through the years. Many hired men who later married the neighbour's daughter were orphan boys from Fegan's or Dr. Barnardo's. We don't know why, but they were always expected to play the mouth-organ, sing in the choir, and fit into the family social life. On Sundays, many of them taught the boss's sons in Sunday school.

BRITISH BOYS ARE still coming to Canadian farms, many of them from more fortunate homes, and many of them through the British Youth Programme of the United Church. See Mr. Homewood's story, page 12.

Editorial

Small Town Religion

WHEN a Hamilton Conference president reported on his year's work some time ago, he said that the rural church is doing a good job. It had to or it would die. City churches had such keen competition that if they didn't work efficiently and well, their members would go somewhere else and they would cease to be.

But in Ontario towns he found too many congregations smug and sleepy. Social conditions were such that their members would not transfer their membership, they would just slip away. Officials wouldn't resign their offices. They would just stop working.

Readers of our feature story this issue may come to some conclusions of their own. From superficial observations we have drawn some inferences, too.

Finding 20% of the town's families adhering to churches that had no record of them confirmed our conviction that the "lost" church members are not on the frontiers or in the slums of the big cities. They are next door.

We found no evidence to support our theory that many of the devout people in the young evangelistic groups were pre-union Methodists. We do believe that those who attend the Apostolic Church in Gravenhurst would have been attracted to, and held, in an earlier day by a Methodist Church.

Small town religion shows what class institutions Protestant churches are. There is no doubt that there are those who find themselves, socially as well as spiritually, more at home in the small Apostolic and Free Methodist churches than they would in the more affluent United and Anglican churches. Roman Catholics seem to suffer less from "sociology" than Protestants.

While it is a delicate matter to mention this, there is no doubt that the sort of relationship existing between Anglicans and others in Gravenhurst causes a little wry amusement among non-church people. When Baptists, Free Methodists, Apostolics and others can worship together in a Lenten service, but Anglicans remain aloof, some raise their eyebrows. Others wonder just why they continue to talk about church union with this attitude so common.

Yet in a nation suffering from a severe shortage of ministers, and a world where nearly two billion have not been won to any branch of the Christian Church, a small town with eight churches, six with fewer than 100 families, points to the continuing scandal of disunity.

B.C. INDIANS AND LIQUOR

BRITISH COLUMBIA Conference had an excellent debate recently on a resolution asking for the same liquor laws for native and white people.

The proposal was initiated and supported by younger ministers from Prince Rupert Presbytery who, while supporting the United Church's official policy of encouraging voluntary total abstinence, demanded that there be equal rights under the law for all.

There was a surprisingly large and strong opposition, including some who have worked for many years as missionaries among the natives. One minister who had served 42 years on Indian Reserves said: "Liquor has been the curse of the native people. I'm opposed."

Someone worried about what the newspapers would say if they passed the resolution. Another wanted to know who was running the conference, the United Church or the newspapers.

(Two weeks before, when the Anglican Synod had voted to urge the authorities to "grant Indians the full privileges presently enjoyed by white citizens," a Vancouver headline announced, "Anglicans urge liquor for Indians.")

Others, responsible and respected members of the conference, were opposed on the grounds that the present B.C. liquor laws are bad, so why extend bad laws.

Although the main issue was one of civil liberties and human rights, supporters of the resolution emphasized that present laws worked to the detriment of the natives by encouraging over-consumption in beverage rooms, bootlegging on the reserves and the manufacture of home brew.

One member asked if one of the native ministers would speak, and the conference applauded the Rev. William Robinson of Klemtu when he rose. "Too many of my people are getting drowned," he began, blaming the drownings on drunkenness. And he went on to say the law made them feel like second-class citizens, and the villages were gold mines for white bootleggers. "I would support the resolution."

The resolution passed, but the next day an additional resolution asked for an educational programme to be undertaken among the Indian people on the dangers of beverage alcohol, the programme to include the children in the schools.

This resolution is, we believe, a symbol of our times. It seems surprising that a century of missionary work has passed without such a resolution having been brought forward. In our time in The United Church of Canada the evils of intemperance are still stressed. But treating our brother Christians and fellow countrymen as though they were in some ways inferior because of the colour of their skins, is being recognized as a greater evil.

THE UNITED CHURCH
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An Editorial Endorsement

Of the International Development Association

SOME very important legislation now on its way through the House of Commons deserves the attention and support of all the churches. Its purpose is to provide funds through an International Development Association to help less-developed countries help themselves.

Mr. Donald Fleming presented Bill C-70, entitled "An Act respecting the International Development Association" for its first reading June 7. It has the support of the three political parties in Ottawa.

Although the idea for the I.D.A. has been around for some time, it got a big boost at the Atlantic Congress of NATO last June.

"Massive Effort"

The Congress resolved:

". . . our nations should form a partnership in freedom with the peoples of Africa, Asia and Latin America for the great task of development of those continents. We should provide a massive and sustained effort towards this end, believing it to be as essential to the well being of the world as the welfare or the defence of our own citizens. Its aim would be to help the peoples of the less-developed countries achieve a rising standard of living together with individual freedom, human dignity and democratic institutions. It should strengthen the economic as well as the political basis of real independence."

This is the sort of thing for which most, if not all, the Christian churches of this country stand. Long before there were agencies like the Colombo Plan, UNRRA, and now in the blueprint stage, I.D.A., Christian missionaries were being sent abroad to preach the Gospel, and to help poor people in other lands help themselves toward a better life.

When we see the struggle we still have in our churches after all these years to find substantial sums to do the great work that needs to be done abroad, we look with covetous eyes on the power and wealth of government.

Ottawa, without a protest, with the support of all parties, with the indifferent goodwill of the nation, will vote to take its part in I.D.A. Canada's subscription will be a little over $37½ million. Other countries will combine to provide a total sum of one billion dollars. (The United Church gives about two million a year for overseas work. Other Protestant churches in Canada give less.)

No Politics

The U.S.A., U.K., Germany, Norway and France are presently preparing their own legislation to permit them to take their part. Australia has completed passage of her bill.

The purposes of I.D.A. are "to promote economic development, increase productivity, and thus raise standards of living in the less-developed areas of the world included within the association's membership."

The Act says: "The association is not to interfere in the political affairs of any of its members, nor shall its officials be influenced in their decisions to make loans by the political character of members concerned. Only economic considerations shall be relevant."

Four further comments should be made on this bill.

First, churches and churchmen should acquaint themselves with it and give it their support. We criticize our representatives at Ottawa frequently enough. Here is a matter on which all men of goodwill can give deserved praise.

Concentrate on Evangelism

Secondly, it may give us hope that our limited mission funds may in time be used more specifically for the work that belongs to the church. We will never be able to separate educational, medical, agricultural missions from the evangelical. But as government supported agencies contribute more economic help to the less developed peoples among whom our missionaries have been working, we may hope to concentrate even more on the basic matter of evangelism. There has been much emphasis on technical assistance. Government agencies will provide more. The church needs to do better what it can do best.

And thirdly, these great schemes are going to require well-trained, able and dedicated young men and women to help carry them through. From our homes, churches, and universities we will need to send forth a great army of young people with the best brains, the finest education, and the warmest hearts, to serve without condescensions, as scientists, teachers, medical men, economists, agriculturists, as well as Christian ministers.

And fourthly, we can expect more and more young people from lands overseas to come to our own universities to prepare themselves. We should treat them well.

Renewed Interest Abroad

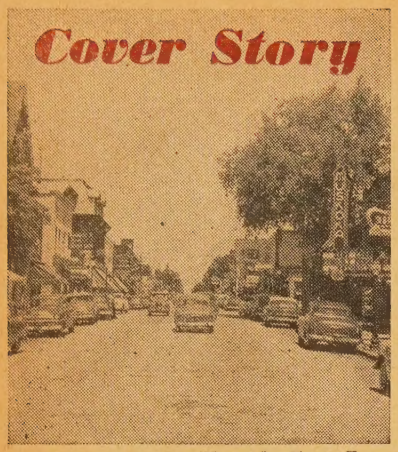
It is apparent that there is a reawakened interest among Canadian churches in international affairs, or at least in international missions.

This was reflected in recent conferences of the United Church in western Canada. Five years ago reports of overseas missions were a signal for many members to take a walk. That doesn't happen now.

This year we heard the conferences spending more time discussing what the churches should do, and less time discussing what governments should do. Although often slow in praising government agencies for such things as I.D.A., church courts are conscious that in some areas governmental agencies are doing a better job than they are.

There is one area, however, where the United Church continues to be very critical of the Canadian Government—the Immigration Act and the policies of the department. The church has not

(*Continued on page* 24)



Photos by Henry Fry

Small Town Religion

The Muskoka vacation town of Gravenhurst boasts eight churches for a population of 3,200, but surveys turned up 229 families the churches didn't know about

GRAVENHURST is an attractive town in Muskoka, Ont. Seventy-five years ago it was a booming frontier lumber village. Now it is a bustling tourist centre known to thousands of American and Canadian holidayers.

In many ways it is not typical. But in one sense it is typical of what is happening to Canadian towns. It has eight churches for its 3,200 people, plus two resident ministers who have served for many years as chaplains to the local TB Sanitarium. One, Dr. Grover Livingstone, has recently retired. Six of the churches serve fewer than 100 families each.

While these churches are friendly with one another, and all but Roman Catholic and Anglican co-operate in annual Lenten services, on Sundays they go their separate ways. From most observers the question instinctively comes: Why so many churches? How can so few families support so many ministers? Why should mission funds be sent to such a prosperous town?

Methodists Preferred?

Fifty years ago Gravenhurst church people were leaders in the church union movement. But in an earlier day denominational loyalties ran high.

It is said that representatives of at least two churches used to meet newcomers at the trains of the then busy station to whisper, "If you want to get ahead in this town you should attend the Methodist — or Presbyterian — Church."

One Methodist pillar who employed many men in his large blacksmith and carriage shop during the busy lumbering days added the significant comment to his advertisements for new men, "Methodist preferred."

But later Protestants were caught up in the church union movement that swept down out of western Canada. And some years before church union they joined with some 3,000 other preaching places in Canada that formed local unions. Years before the official Union in 1925, Gravenhurst Methodists and Presbyterians joined forces.

The united congregation took turns in inviting a Methodist or Presbyterian minister to serve them. On June 10, 1925, Trinity United Church quietly entered the Union that brought about The United Church of Canada.

What Happened to Union?

But when a visitor looks at Gravenhurst today he might well ask, "What happened to that union spirit?"

New churches have started up. A few years after union, Presbyterians who had stayed out purchased their old building that had been used as a lodge hall, and now hold regular services for a small congregation. It is being supplied by Warren Mabb, a theological student from Knox College, Toronto.

The majority of the churches have had to use the mission funds of their denominations to carry on their work. "Gravenhurst shouldn't be a mission field," one business man said. "We should be able to send men and money to help the church in its work in the non-Christian world."

Each year tentative intrusions are made by other sects and churches that look as though they, too, might like to locate in the town. In some other towns one might expect to find more than one Baptist Church, a Jehovah's Witness Kingdom Hall, and one or more additional Gospel Halls, perhaps a Lutheran Church or two, and a Reform Church.

Listowel, Ont., with a population of 3,560, has ten Protestant churches and a Jehovah's Witness group.

In one cluster of churches on Gravenhurst's main street there is an attractive brick United Church with a new Christian education centre. Next to it there is a small Salvation Army Citadel, and across the way the Presbyterian Church.

Down the street is a new, small, Apostolic Church. On side streets there are Roman Catholic, Baptist, Anglican and Free Methodist Churches.

To try to reach an understanding of the life of these churches and their impact on the people of the town, THE OBSERVER undertook several things. We talked to the ministers and many of their people. We attended at least one service in most of the churches, and we have analyzed the reports of a ministerial survey made last summer.

A Summer Sunday

All week long during the summer months Gravenhurst is tourist swollen. Its business people work long and sometimes feverishly to serve their customers. And on every corner of the main street the Legion, or a service club, or some other organization sells raffle tickets on cars, boats, and other items apparently attractive to the tourist with money to spend. During the winter, life is less hectic. Hockey, curling and church activities keep life busy. And in recent years more small business and winter tourism has stepped up the pace.

On Sundays the town becomes quiet, but the churches are reasonably well attended — with their own people in

by A. C. FORREST

the winter plus cottagers during the summer.

The Roman Catholic Church overflows at summer services. Tourists crowd around open doors and windows, making up their attendance. Some women wear a kerchief or even a piece of kleenex bobby-pinned to their hair for head covering.

The Anglican Church has fewer in attendance at its two morning services, and during the summer the pretty little old church has no evening service. Its rector has duties at a church at Kashe Lake. St. James' Anglican Church began its work in 1865. In 1945 it became independent and no longer claims mission grants. Recently it refurbished its building.

We went one Sunday evening to the Apostolic Church which began a few years ago in a cement block basement. The small congregation has since put on a superstructure. The working folk were warm in their welcome. The sermon was a simple Biblical exposition, and a mother with a sleeping child in her arms sang the familiar hymns with no need of a book.

About one-quarter of the congregation took part in the testimony meeting which followed.

A Friendly People

The Free Methodist Church has a neat cement block building, a bit more formal service, and the pulpit is often occupied by an ordained preacher who shows his Americanism. One evening at testimony time the minister said he wanted to know, "what the Lord did for you last week, not what he did in January, 1922." An elderly man with a beard gave a testimony in a low voice, and a young woman broke down during hers. The congregation waited quietly until she regained her composure and was able to finish. They, too, are very friendly to the stranger.

The Baptist congregation was organized in 1884. Their building seats 150. The summer sermons we have heard were a little less expository, the singing a little less robust, the attendance a little smaller than the others. The building is a little better. Like the Free Methodists they have a good midweek prayer meeting. During fall and winter, Sunday morning attendance is 80. Evening attendance is about 40. It receives a mission grant.

The Salvation Army has street meetings on summer evenings. Sometimes the message seems aimed at the people who aren't there. The Army is respected in Gravenhurst for the good spirit and devotion of its leaders.

The United and Presbyterian Churches have no summer evening services. Presbyterians have a small and faithful group of people, but officials in Toronto speak of it as a "weak cause."

Obviously the strongest church in the town is Trinity United. And it has been growing rapidly in recent years under a succession of able ministers, none of whom has stayed very long. Often it has two morning services, and a full mid-week programme.

When the Rev. Ole B. Hoiesen came from his assistantship with the Rev. Angus MacQueen in First-St. Andrew's, London, two years ago, he viewed the town, the church and its people and plans for a $35,000 extension, with misgivings. It didn't look ambitious enough to him.

He had had experience in stewardship campaigns with the sector plan in London, and he felt that Trinity was much below its potential. His officials followed his leadership into a sector canvass that raised the givings from $13,000 a year to pledges for $35,000. Also it stirred up interest and added 75 new members to the roll and inspired some who had been inactive. The congregation enrolled most of its people as subscribers to THE OBSERVER for the first time.

New plans for a $100,000 addition were developed. Careful preparations for a complete survey of the townspeople were made by the Ministerial Association, with the Roman Catholic priest co-operating.

In Gravenhurst the townspeople were never quite certain how strong or how weak their churches were, or whether eight churches were reaching all the people or not.

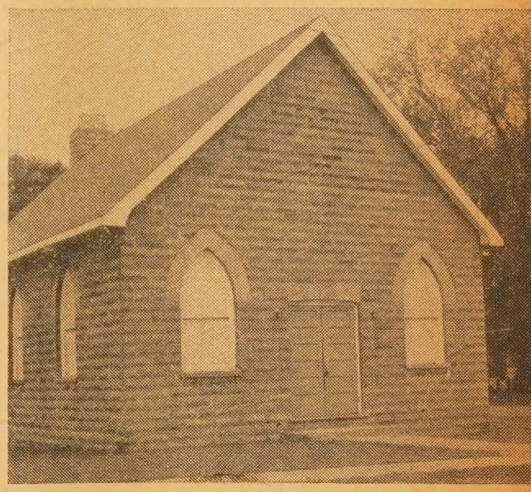
"More Indifference"

Mr. Hoiesen called on the United Church's summer caravaners to come survey the town. And one evening last summer, three girls, two students, and one school teacher on vacation, arrived in town to go to work for the Ministerial Association. They had all been active in their home churches, and had been spending their summers running vacation schools, making surveys and doing other church work.

The three girls called on 1,100 homes. Miss Frances Argent reported that they ran into more indifference in Gravenhurst than in the survey she had just

(*Over*)

Trinity United is the strongest church in Gravenhurst, with 460 families.



One of the town's smallest churches is the Free Methodist, which serves 20 families.

Caravaners discovered 229 families the churches hadn't recorded. Joy Botell and Frances Argent record statistics.

Trinity's minister, the Rev. Ole Hoiesen, saw church givings and membership climb after sector canvass.

Newfoundland Letter

Colour Solution

Dear Sir: Mr. Homewood's article in your June 1 issue carried me back 32 years, to when I saw the colour problem solved at one place in Nova Scotia.

It was the first weekend I had spent out of Newfoundland. On Saturday in Avonport I saw an orderly, agile group of workers at a brick plant, many of them coloured. That night, in an up-to-date hotel in the close-by university town of Wolfville, I didn't see any coloured folk, but a white man with too much alcohol in his blood created a discordant scene.

Early Sunday morning, I walked out on the hotel veranda long before church time and heard a church bell ringing. Wondering, I followed the sound. A pleasant faced woman stood in an open church doorway and music was pouring out into the crisp November air. "Would you like to join us?" she asked. "We are practising the hymns for Sunday school."

She ushered me into a large room. Instrumental and vocal music was coming from the hearts of Nova Scotian youth — black, mulatto and white — all singing God's praises together.

I soon discovered that the same man who superintended the brick plant in Avonport, was the superintendent of this Sunday school. And what impressed me most was that this racially different group was completely *unconscious* of any difference in colour.

That afternoon, this Sunday school superintendent took me to a service up in the "Grande Pre" country where a tall, lean Scots missionary preached to a crowded meeting house predominantly of French origin.

The following night, after travelling by train to Windsor and Elmsdale with fellow travellers who were soft-spoken, neat and polite Negroes, I stayed at the home of a white lady who had a strong Scottish accent. She told me that coloured workers came from the south many years back in Nova Scotia's history to help build defences. "And they should have been sent south again when that was done!" she said. "They were lazy and dirty."

So I had two views of the race problem. But that Nova Scotian industrialist and Sunday school superintendent had licked the colour problem in the only way—in Canada, U.S. or the great continent of Africa—Christ's way.

Milton, Nfld. Malcolm Pelly.

helped conduct at WoodGreen Church on Toronto's East Queen Street.

"Most of the people were co-operative," she said. "But quite a number were just not interested in answering questions when we told them we were from the church." The Roman Catholics were most friendly of all. Their priest gave it a good boost in church.

"I was surprised," wrote Miss Joy Botell, a Toronto school teacher, "at the number of people who have no idea what church they are connected with. They laugh, they shrug their shoulders, then they ask some other member of the family."

One Gravenhurst lady said she was a Presbyterian, but went to the Baptist Church because her mother had had no use for the United after union.

A Roman Catholic lady, when asked to what church her neighbour went, said, "She's Orange."

The Survey went well; a major problem was not staying too long with the friendly people who seemed to appreciate the call.

Reported Complaints

"As at WoodGreen, we were occasionally able to help someone by passing on to the minister some problem they had. One lady said she was United but had lived in town for 11 years and the minister hadn't called yet. So Mr. Hoiesen was duly informed," Miss Argent reported.

"Every night we tabulated our results," she added. "We found Trinity United with the largest number. The Anglican minister was quite pleased with the results of our survey, for we found 40 or 50 more Anglican families living in Gravenhurst area than he had on his lists."

Caravaner Joy Botell questions Mrs. Gordon Aiken, wife of MP for Muskoka, about church affiliation. She's a member of Trinity United.

In 1,100 calls the surveyors found 229 families of whom the churches had no records. It has long been assumed that large churches such as Anglican, United, Roman Catholic in big cities or scattered frontiers will be out of touch with many who claim some tentative allegiance.

But in Gravenhurst the Baptist Church reported 50 families prior to the survey, and the girls turned in cards for 91 families claiming to be Baptist. (It is possible that some of them adhere to another branch of the Baptist Church in Orillia which carries on a very vigorous radio ministry.)

There were only seven Roman Catholic families unknown to the priest. Results:

Church	Pre-Survey Estimate	New Families
United	350	110
Anglican	200	38
Roman Catholic	90	7
Baptist	50	41
Presbyterian	53	23
Apostolic	20	8
Salvation Army	24	0
Free Methodist	20	2
No affiliation, or others including Lutherans, Mormons, Brethren, Jehovah's Witnesses, atheists		15

The three canvassers: Roberta Brotherstone from George St., Peterborough, high school student; Frances Argent of Asbury and West, Toronto, Victoria College student; Joy Botell, Rexdale United, Toronto, school teacher.

Valuable By-product

When the canvass was completed, each minister took his cards and in his own way followed up where the visitors left off. The information was valuable. The interest stirred by the survey proved a valuable by-product.

Since then the Anglican Church has had its renovation. The construction work at Trinity has been completed. Its new Christian Education wing provides facilities for an expanding programme. The sanctuary has been substantially enlarged and a new chancel added. And the minister, and Mrs. Hoiesen (she was once a missionary in China), who delayed the trip to their homeland a year ago to give leadership to the church programme, have taken their three children back to visit relatives in Norway.

The Anglicans and Baptists have new ministers. The Presbyterians have a new student. And the Ministerial Association has just erected new signs at the outskirts of Gravenhurst: "The church of your choice welcomes you."

This text was chosen after long discussion and a decision "we should not broadcast our differences."●

When vacationing this summer you will find it rewarding to take time to visit

The Church by the Side of the Road

By BEATRICE J. LATIMER

St. Paul's Anglican Church, Hampton, N.B., which has one of the last lich gates in the province. Inside is a fine petit point carpet.

WHEN you are holidaying or travelling beyond the reaches of your church, why not make a point of visiting churches of other Protestant groups, as well as branches of your own? Most are striving towards the same goal—an awareness of, a belief in, a love of God.

Tolerance and understanding come from meeting folk of other churches, learning the problems they meet and overcome. You'll find most church people neighbourly, happy to meet you whether you worship with them on Sunday or chance by their church during the week.

The progress of any church depends to a great extent on the attitude of the congregation, its way of life. And one of the great challenges we face today is learning to live in harmony with others. We meet this challenge more easily when we are informed and in sympathy with one another, have an insight into several beliefs. When we can chat informally with members of other congregations, we come to realize that their needs and aims are very similar to our own. If we can share, co-operate, give and take, we help promote Christian ideals and thus a better world.

Pass Along Ideas

What church is without its struggles and crises? Perhaps it's a new one striving to erect a building, to gain a following. Perhaps it's an old one, badly in need of repairs. Perhaps it's a church whose finances never seem to be in shape or one continually beset by misfortune. Whatever the problems, you'll find churches carrying loads that may make those of your church seem small by comparison. On the other hand, if yours is a church where things run smoothly, you may be able to pass along an idea to benefit another congregation.

If you watch, you'll find numerous churches, old and new, large and small, in city and country, to give you real pleasure. Some will not only interest you from a religious point of view, but historically, as well. If you are going out of the country there are many worth exploring. However, right on your own doorstep there are those just as interesting, with earnest, friendly workers to shake your hand. (Do remember when transients pass your way, to stretch out a welcome hand and share with them the blessings of your church.)

People Basically the Same

Basically, people are the same, regardless of religious denomination, and agreeable inter-church relations contribute to Christian unity. If we can be intelligently interested in other churches and their beliefs (though we may not be in agreement with them), we broaden our religious outlook. When we learn tolerance and respect, we accept the fact that ours is not the only church, that many, many other folk are dedicated to the Christian way. And when we visit these same people in their churches, we further mutual understanding and confidence.

So, stop by the side of the road, visit the churches you find, meet some of the folk who labour there. You'll enjoy even a few fleeting moments of fellowship and as well add to your fund of religious knowledge. It can be an uplifting experience, possibly an enlightening one, certainly a satisfying one. It may also be an inspiration to you, so that you return to your fold, stimulated, possibly encouraged, more ready and willing to put your shoulder to the wheel and help your own church to greater endeavour. ●

245 students from arts and theological colleges take the church to the little places in the annual summer-time

Trek to the West

By GEORGE MORRISON*

THE people were out in full force last May to welcome Ian and Wilma MacLean when their well-loaded Borgward rolled into the little town of Consul in Saskatchewan's Cypress Hills. The young couple had driven all the way from Halifax where Ian is studying for the ministry at Pine Hill Divinity Hall. Their arrival in Consul meant the resumption of church services, Sunday school and mid-week activities.

It's the third summer mission field for Mr. MacLean. In past years he worked at Baker's Settlement in Nova Scotia and Carlow-Fort Stewart in Ontario. After four months at Consul he will return to his studies.

Same Spunk

The MacLeans are part of an annual migration from Canadian colleges to charges whose only minister is a student in the summer months. The trek to the West has gone on for 85 years and still brings smiles to the faces of ministers when they think about their student summers. But it is changed now from what it used to be; no horses, few bicycles, but many cars in use. The spunk is the same though, and today's student heads for an unknown frontier with as much spirit as his predecessor. "Without these summer ministries, it is hard to see how we could have pushed back the frontier of Canada in the name of the Kingdom," says Home Mission Board secretary, Dr. M. C. Macdonald.

This year, about 245 young men and women are on summer fields. Over half of them went to the three prairie provinces from Eastern Canada. For most it is their first look at the wide flat prairies and its grain elevators. Some of the charges they serve once had ordained ministers. The manse at Red Water, Alta., is the summer home of student Graeme Fraser of Mount Allison University, Sackville, N.B. Its lights once burned all year 'round. But at Rorketon, Man., Eilert Frerichs of Queen's University is living in a cabin built especially for student missionaries.

What will these young people do? Well, about 200 of them will be doing what Ian MacLean is undertaking at Consul, which will be similar to his dad's ministry in Charlottetown, P.E.I., where the Rev. Frank MacLean is minister of Trinity United Church. There will be the sermon preparation, and the conduct of worship services. Perhaps his sermons will be less polished than his father's but the people are more interested in the sincerity of their young students than in their homiletic ability.

Sunday not enough

Last summer, Bert Samaroo, one of five Trinidadian students studying at Pine Hill, was not satisfied with Sunday preaching alone. His supervising pastor, the Rev. Clarke MacDonald, helped him run a mission. Through it and the rest of his summer's work, Bert started a young people's group which kept up after he left in the fall.

Of course the young student must give much time to the Sunday school, even where it has been carried on in the winter. But his arrival gives new spirit to this work.

Ralph MacCaull sent a photo last year from the Thorhild charge near Edmonton. He wrote, "A woman who helped in our Sunday school told me one day, 'You know I am Catholic, but I have three children attending the United Church schools, and I want them to attend. I believe that they should have religious teaching.' I asked her why she preferred the United Church to her own church. Her reply was, 'My children cannot understand their own church. They want to go where they can appreciate what is said'."

Challenge to church

"I believe that the Thorhild pastoral charge, with a full time minister, would become self-supporting in a few years. This is the first challenge I saw out there. A challenge to the church to produce men to take over such fields and minister to the people in these areas," Mrs. MacCaull wrote. (In Saskatchewan, 45% of the charges are without ordained ministers.)

During the week the student busies himself with group work. He tries to organize Tyro, Explorers, CGIT, Sigma C, and he hopes that he can get the leaders to carry on after he leaves at the end of the summer.

Calling upon his people is another of his main tasks. He visits the men

Assistant secretary, Board of Home Missions.

Mr. Morrison says goodbye to Pine Hill student Ian MacLean and wife Wilma, as they head west.

Homewood photos

Mount Allison University theological students Roy Babcock, Robert Cuthbert and Wilfred Martin pack up for trip to the west.

bringing in their crops, felling the trees, mining ore, getting acquainted as soon as he can in order to be a real minister to them.

Trinidadian Albert Baldeo wrote from Atikokan, "True Christianity can be found in the hearts of the wildest trapper or crudest miner. . . It is amazing how much one can do in the name of the Lord . . . few honestly reject him, but many do not know him, and that is the big difference."

Most fields have Daily Vacation Bible schools. Miss Olive Sparling of the Christian Education office and the WMS Supply Depots help the student with materials to run such schools. For himself and his helpers, these are exhausting weeks, but he knows that these busy days can be perhaps the most important of his summer in Christian education work. Ed Dinsley, from Union College, Vancouver, said about his schools—"The vacation schools were a wonderful revelation to my wife and me. While we were somewhat apprehensive about the first one-week school at Mount Sheer, with 60 boys and girls, from the age of three to thirteen, we enjoyed the second one at Britannia Beach, with 90 children and were thrilled with the third school held later at Mount Sheer. . . The question most youngsters asked at the end of each vacation school was 'when may we have another'?"

Many students get chances for camping at Christian education or fresh air camps. Others serve cottage areas or summer camping parks. There is something about being on vacation which makes a family open to those Christian values the student represents.

Part of Community

Near the end of the summer the student tries to bring people into church membership and to instruct parents in the meaning of baptism so that the Sacraments may be administered by his supervising pastor. There may be some harvesting thrown in, too; sometimes a forest fire to be fought; a lost child to be found; and a million and one things which mean that the student has become part of his community.

Not all students serve regular mission fields. This year about 45 have special summer assignments. These include assistance in church extension areas where survey work, preaching, and daily vacation Bible schools take up much time. Some are serving on Indian fields and see the life and need of Indian-Canadians.

Last summer, Jim Shynkar and his wife, Gwen, went to Sandy Lake in Northern Ontario as bride and groom. Jim combined school teaching with Sunday services. This year, as an ordinand, he went back as ordained missionary to Sandy Lake, where a manse will be built for the Shynkars and their young son, David. They want to have David baptized at Sandy Lake, alongside the babies of Jim's Indian parishioners.

Port workers, too

As immigration picks up in the summertime, some students help the full-time port workers. These are usually those who know some of the languages of our newcomers and are able to help them through customs and on to the trains for their new homes. Each summer about a dozen students work in institutional missions in the downtown areas of major cities. This gives them a chance to see how the people live in crowded tenements and to share in some of the camps provided for these people.

Every year new names crop up for frontier fields as the hinterland is pushed back—Baie Comeau and Carol Lake in Quebec, Caramat in Ontario, Snow Lake in Manitoba, Mossy Vale and Lac la Ronge in Saskatchewan, Hay River in the North West Territories, François Lake in British Columbia. This summer students are working with men on construction gangs and opening up the roads to resources in our northland. In recent years, students have opened up the work at Knob Lake, Seven Islands, Thompson and White Horse. A number of students, on ordination, have asked to start their ministries in one of these new areas.

How are these young people trained?

(*Continued on page* 20)

Theologs Don Bell, David Byrd, John Ambrose and Eric Pullam load cars outside Toronto's Emmanuel College to start journey to Saskatchewan mission fields.

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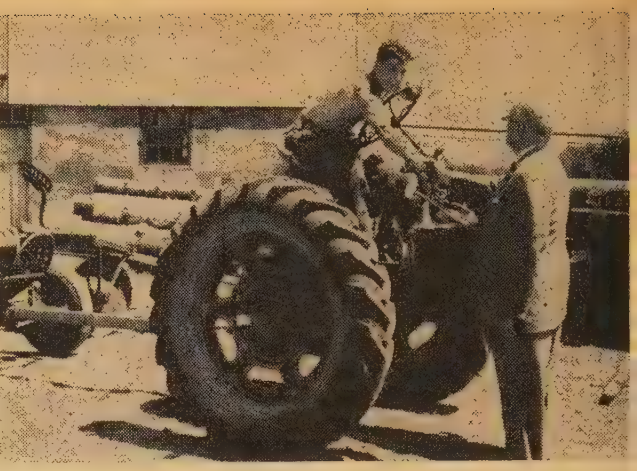
Clive Boursnell, 17, is welcomed on arrival at Toronto's Union Station, by Alex Maclaren. He's now working on a farm at Embro, Ont., near Woodstock.



Douglas Moore, 17, from Sussex, wheels his tractor into the Seaforth area farm where he's working to be greeted by Mr. Maclaren on check-up call.

British Youth On Canadian Farms

A whole new life is opened up for dozens of immigrants every year in a unique United Church-YMCA project

Story and photos by E. L. HOMEWOOD

THIRTY-FIVE years ago a youth by the name of Driver arrived in Canada from England to start a new life on an Ontario farm. Four months ago his 17-year-old son, Gerald, took the same trip and was met here by the same man. Both came under the British Youth Programme, one of the United Church's oldest but least known self-help projects.

On hand to meet both Drivers when they arrived was Alex Maclaren, now 75, who has directed the programme since its inception in 1926. Over the years he has placed close to 1,900 boys between the ages of 14 and 18, and more than 1,500 men, on Canadian farms. He also doubles as an active worker in Georgetown United Church, and in Halton Presbytery and Extension Council.

Gerald Driver is one of 48 boys in the 16 to 18 age group who are being brought over this year. He's working on Alfred Wilson's farm just outside Ingersoll, Ont.

"My father stayed here seven years, working on two farms," Gerald told me. "Now he has a 10-acre poultry farm in England. I came to Canada because I want to have a farm of my own some day, and the opportunities of getting it are better here. I can save more in a month now than I earned at home."

Working on a farm in England, Gerald earned about $13 a week, from which he had to pay just over $4 for board. When he arrived in Canada he was guaranteed $60 per month with all room and board, the minimum pay under the church's plan. Gerald earns $70 a month on the Wilson farm. Some farmers pay their boys up to $100.

When the programme was introduced in 1926, the boys were paid $10 a month. Britain was in the midst of a depression at the time, and the Board of Home Missions launched the British youth immigration project to relieve the situation. Mr. Maclaren, an Ontario Agricultural College graduate then working with the YMCA, was asked to direct it. A hostel was opened at Norval, in Central Ontario, and the first group of 35 boys arrived in 1927.

In the next five years Mr. Maclaren placed 1,600 boys between 14 and 18 on Ontario farms. The British Government paid $90 toward each boy's fare, and a small annual payment for three years' oversight by the church agency. Another 1,500 men over 18 were settled on farms right across the country.

"We were ready to bring over 600 boys, 600 men and 200 families in 1932 when we were stopped by the Immigration Department because of the depression that had hit Canada," Mr. Maclaren said. For the next three years he carried on the after-care of British boys while finding farm jobs for Canadian youths.

Post-war revival

It wasn't until 1951 that the British Youth Programme was revived. In the intervening years Mr. Maclaren worked with Federal and Provincial government agencies in the farm employment field. In 1940 he took over the Dominion Provincial Farm Training Programme, which later became the Ontario Farm Service Force. He directed 55 camps in Ontario placing up to 5,000 boys and girls a year on farms during the summer months. During the war he established camps for Japanese moved east from British Columbia, then turned their operation over to the Department of Agriculture.

In 1950 Mr. Maclaren went to Montreal as the United Church's port chaplain. Two years later he took over the Canadian Council of Churches' refugee programme in addition to the United Church's farm immigration project. This year he is spending all his time with "his boys."

Mr. Maclaren keeps tab on his boys until they are 1[illegible] They are expected to stay on the farm on which they are placed for at least a year. The average length of stay is 1[illegible] months to two years.

I visited 12 boys with Mr. Maclaren in two days touring Western Ontario farms. Most of them arrived this year

Peter Fox, 19, has been on farm near Tillsonburg, Ont., for 2½ years. He's been a 4H club leader; is returning to England next month.

Thomas Stewart, 18, from Glasgow, had only been on the farm five days when I saw him discing a field early one evening. "I saw a YMCA advertisement in the newspaper and just took a notion to come to Canada," he told me. "I thought it would be exciting. Canadian farms are grand." He's on a farm at Putnam, not far from Ingersoll.

A few miles away, on a 350-acre farm at Mount Elgin, 17-year-old Jack Hodder, from Somerset, wasn't quite so enthusiastic. "I like the weather, I like the people, and I've got a good boss, but I don't like Canada. I guess I'm just England-sick," he told me. He had been in Canada just over two months. His brother, Robin, 19, came over at the same time and is at a farm about five miles away. "He says he's never going back," Jack said.

Good immigrants come twice

Peter Fox, 19, is going home to Somerset next month after 2½ years on the Keith Buchner farm at Brownsville, in the Tillsonburg area. "I've liked it here and I've made a lot of good friends, but dad has ideas about the farm at home and I'm going back to help him," he told me. "But you never know, I might be back. They say no British immigrant is a good immigrant unless he does it twice." Peter has won numerous 4H Club laurels in Oxford County and was a member of the county tractor team in 4H national competitions at Guelph. He has also been active in the church Young People's Union.

Mr. Buchner, and most other farmers who have employed British boys, are ready to take new arrivals when one boy leaves the farm.

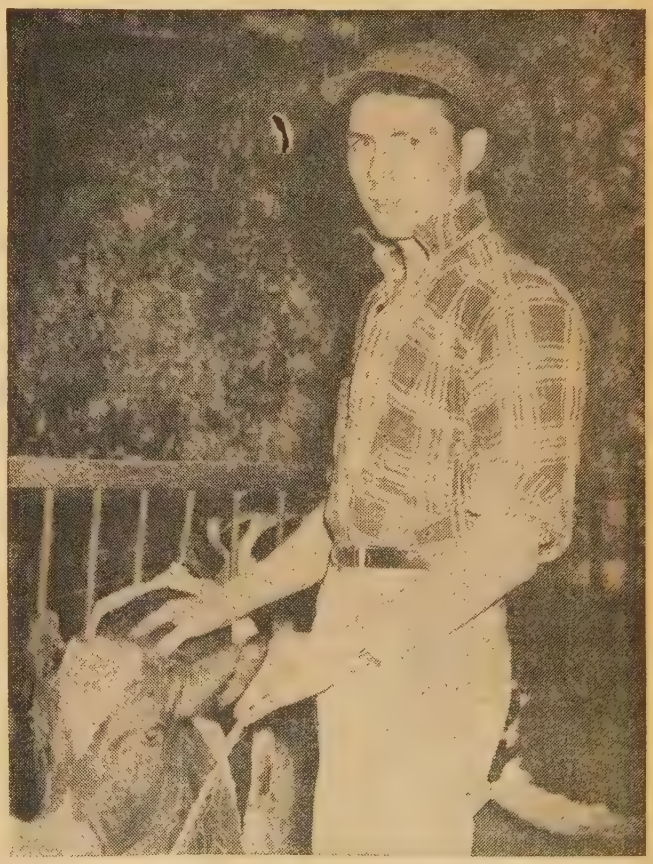
"The British YMCA recruits them for us," Mr. Maclaren said, "and they do a good job of screening. The boys who come are generally pretty good lads. They had 100 applications from boys this year, 50 were accepted for immigration and a couple have since dropped out. We will bring over about 48. That will mean about 300 since we started nine years ago."

The boys pay their own fares to come to Canada, many with church-backed loans from the Immigration Department. One of last year's immigrants still owes the government money. "We've only had to pay part of two loans, less than $200, in the entire programme," Mr. Maclaren said. The church pays three months' hospitalization, medical and surgical insurance for the new arrivals. The whole programme costs the church less than $5,000 a year.

"Our major concern is not finding jobs for the boys, but

(*Continued on page* 20)

Gerald Driver, 17, came to Canada four months ago. He hopes to have a farm of his own some day. His father came under the same British Youth Programme 35 years ago.



John Stevenson, 19, from Paisley, Scotland, has been here two years. He works on farm near St. Marys, Ont.; raises steers in his spare time. He has sold 10 this year.

Excerpts from the diary of . . .

A Summer

Rodeo at Saddle Lake Reservation was a big event. Student-minister Huntjens had his own horse, but not for rodeo competition.

Treaty week was the highlight of social activities at Goodfish Lake. Every family pitched a tent.

Vacation Schools were a major part of student-minister's work. This was the group at Goodfish Lake.

A vacation school class enjoys a game in front of the Saddle Lake church. Indian children are carefree and happy.

Sunset over Goodfish Lake. "My only companions: a horse, a cat, a gopher, and God's wondrous handiwork," student-minister Huntjens says.

June 30—Arrived at Goodfish Lake (Alta.) with Rev. W. G. N. Morgan. Worked in my cabin making shelves for groceries and hanging drapes until I saw Mrs. Hunter running down the road waving her arms and screaming. Their horse had fallen into a deep well. Ten minutes later every member of the reserve had gathered around. We dug an incline and after two hours' steady work the horse was saved. After supper called on Mr. Peter Shirt, an old Indian lay preacher. He told me to come and get one of his saddle horses. The horses here are nervous and shifty, but also extremely fast. They are the only reliable means of transportation.

July 1—It was a glorious sight to see the sun coming up and the beautiful reflections of the trees in the mirror of the lake. It is a rare experience to live among these people. I studied, prepared schedules for vacation schools next week and visited. Played Chinese checkers at the Jackson's. It is a favourite Indian game and they play it often during the long winter nights. After supper played ball with the boys and made another call, leaving after a short worship service. Collected the horse.

July 2—Had four Indian children for supper. Gave them spaghetti and tomatoes. It was a rare experience to see them eating the long strings from a big plate. They enjoyed it immensely, and so did I.

July 3—Worked on my sermon which has to be a simple gospel story, but arranged in such a way that the people who understand a more complicated delivery will find it profitable. . . . Went to the post office where the men were gathered in groups. This is an excellent place to meet people and talk. The main topic for discussion was the approaching Treaty Week. On Tuesday there are sports between the various reserves. On Wednesday people from Goodfish Lake will go to Saddle Lake for the traditional pow-wow dances and other ritualistic events.

A Trustworthy People

The Indians are, generally speaking, a trustworthy people. They do not gossip. One of their proverbs is: Let me not judge anyone until I have walked at least a mile in his moccasins." Consequently they will never laugh at a person when they see he is trying to adjust to their way of living. When I mispronounce a word in Cree or speak about my saddle sores, they look serious and say: "You will get used to it."

July 5—The first Sunday on the field! Cleaned the church and got it ready for service. I was caught by surprise when a group of children knocked at the door and asked if there would be Sunday school. No one had mentioned it and I was not prepared. But we had it then and there. The main church service followed. After Mr. Peter Shirt led in prayer in Cree, I closed with the Lord's Prayer, also in Cree.

Preparations for Treaty Week are in full swing. Almost

**Mr. Huntjens is studying for the ministry at Pine Hill Divinity Hall, Halifax.*

Saddle-Back Student

by JAN A. HUNTJENS*

every family was out on the field this afternoon to pitch their tents. They camp together for the entire week. It is the highlight of the social activities. Goodfish Lake, which is completely Christianized, has for many years abandoned the dances but the people go to Saddle Lake to watch the dances there.

July 6—All the Indians received their $5 today, in the official inauguration of Treaty week. More families moved in with their wagons loaded with provisions. All tents were pitched in a circle around the diamond and soon little fires could be seen everywhere. This made a very striking effect in the sunset. Children were playing, guitar music could be heard and there was a pleasant smell of burning wood hanging in the air.

July 7-12—The Morgans came to take me to Saddle Lake for their celebrations. The horse show was interesting. We walked from tent to tent meeting the Indian families. This Treaty is larger than the one at Goodfish Lake. About 150 tents had been pitched.

Inferior women real workers

Called on about 15 families, some more receptive and responsive than others. In 90% of the homes there is no direct and steady source of income. Only in a few homes is the husband willing to work. The woman is the real working horse. She does the cooking, washing, cleaning and taking care of the children; all this without the aid of any electrical appliances. She is regarded as inferior. Men seldom take their wives along. In church the men are separated from the women.

Very few of the men work, though some are presently employed by the school board in fencing the school yard. Others are working at the sugar beets near St. Paul. Many grow potatoes and other vegetables for family use on a scale large enough to provide a winter supply. During the winter months much time is spent in hunting deer and moose. This meat is dried to a hard, dry stringy substance, cured and smoked and finally pulverized to a fine powder. This in turn is mixed with squashed saskatoon berries and made into (for them) a delicious delicacy. Fishing is also carried on. They are able to catch enough whitefish and pike to secure a good winter supply.

July 12-18—Forty-five people at church this morning. I spoke on "Death—a welcome friend." Mr. Peter Shirt has recently lost his wife and the sermon was a source of comfort to him.

On Monday, Mr. and Mrs. Morgan arrived from Ashmont and pitched their tent at Goodfish. Vacation school opened its doors; 57 children were enrolled. . . It was a unique experience to teach them. They love to sing and appreciate the smallest things you do for them. It was good to see their faces light up during the sing-songs.

The pattern for the week was the school and calling on the people. Made a 15-mile ride on horseback to Whitefish Lake to visit. I followed a trail which ran parallel to the road. It took me through dense bushland, and along beautiful little lakes where hundreds of water birds were nesting. The fact that I have learned to ride horse-back very well has marked me as one of them. I discovered also that more and more I am being accepted and nobody passes me now without a greeting.

July 16—Before noon several families arrived at the graveyard to work at the graves. This seems to be a tradition. They started little fires and cooked their meals and then continued with the work until late at night.

July 17—Last day of Vacation School. Crafts are finished and instructions given for the service on Sunday in which all the children will take part. . . Conducted the funeral services at Whitefish Lake for Mrs. Eva Paul, another old-timer. . . I rode the seven miles on horse-back, taking my suit along in a small suitcase. When I arrived had to change in a chuck-wagon full of hens. Many people were gathered around the body. During this time they sing hymns and keep watch.

July 19—The Morgans came to help with the special children's service and I preached at Asmont in the evening. Following the service we went to Saddle Lake to pitch camp for the next six weeks. The manse is a very large and old building with a homey atmosphere. It is situated on the "main Saddle Lake Road" about 50 feet from the church.

Thirty-five children enrolled in the vacation school. They are very responsive and more talkative than the Goodfish children, are creative, doing things by themselves.

Delight in Sacraments

Mr. Morgan and I went to call on some families, administering Holy Communion to several shut-ins. This proved to be an impressive, spiritual experience. We travelled for ten miles through dense bushland, very often not knowing where the road would lead us. Along the way we picked up people at their homes. When we finally arrived at the last house our Volkswagen bus was filled to capacity. It was good to see the grateful faces of these people when they heard we were coming to administer the sacrament of communion. Their homes are very simple. Only when there are visitors is the lamp lighted. It has been one of the most touching and impressive experiences to go into an Indian home at night, to sit around the flickering lamp and see their brown faces and sparkling eyes in the yellow light. These simple people show their delight in the sacraments most spontaneously.

July 24—The most intimate and personal contact with the Indian families is through visitation in the home. The Indian like to have the minister call and he feels "cheated" if a minister leaves without a scripture reading and closing prayer. Very often I have to make use of common illustrations to acquaint them with the traditional usage of words and expressions. I use illustrations involving boats and rivers,

(*Continued on page* 18)

• Outsider's View

Ad Lib

By J. A. DAVIDSON

A LITTLE while ago, on a brief visit to the "outside" from my chilly semi-isolation up here at Fort Churchill, I was able to visit our church's new headquarters building on St. Clair Avenue in Toronto. It is, indeed, a fine building, a worthy headquarters for the church.

But I was a little disappointed with THE OBSERVER's new offices. The old offices, down on Queen Street, had that dusty air of confusion and chaos that one associates with journalistic efficiency; and the editor's lair was always sufficiently untidy to impel one to assume that great editing was being done there. The new offices are almost depressingly neat and orderly—perhaps "antiseptic" is the word I want. (Was it only my imagination, or did I really get a whiff of iodoform?) And, let me tell you, our editor now has the tidiest editorial office I have ever seen.

The chapel on the main floor, I must say (and I say it in fear and trembling —oh, yes I do), was a great disappointment to me. A Winnipeg friend of mine who had visited the building earlier had told me that the chapel was quite distressing, rather overdone, etc. I discounted his comments quite liberally, but now, having seen the chapel for myself, I am lowering the discount rates appreciably.

The chapel seems to be intended primarily as a show-piece — and I am not sure that that is a good thing. The plate-glass wall between it and the main entrance-hall makes it virtually unusable as a place for private prayer and meditation except for those who while at their devotions like to be seen of men.

The stained-glass windows, thoroughly splendid as they are, seemed to me to have an overwhelming effect: they are perhaps just too much for a small chapel. (Yes, I know that judges more competent than I am have praised them: I'm probably wrong about them, but I must report that I did feel overwhelmed.)

I was puzzled—and quite distressed—to find the Holy Table placed, altar-like, against the wall. I asked about this, and was answered, half-heartedly, with a vague mumble about a minor element in the Methodist tradition which neither I nor my answerer could take very seriously. And my puzzlement was increased when I noticed that, although there is a lectern, there is no pulpit.

If I were a commissioner to the General Council I think I would ask a question, politely, about the position of the table and the absence of a pulpit. After all, this is not simply a matter of local concern, the business only of the people at headquarters: the arrangement of the chapel at United Church House is a matter of concern to the whole church. And the position of the table and the absence of the pulpit are not merely matters of taste: there are some not unimportant theological issues involved.

• On Using People

Prudence in Parsonage

By JEAN SHILTON

THIS is the substance of a question and answer in an advice column in a Canadian daily newspaper.

Dear Miss Moon: My husband spends all his evenings helping some new neighbours get settled and get their garden laid out. The man is a customer of his. I wish he would stay at home and work in his own garden. What shall I do? Mrs. X. Y.

Dear Mrs. X. Y.: Your husband may be cultivating these people for business reasons. Surely your livelihood depends on his success so go along with your husband and help the cause. Miss Moon.

This business of using other people to promote one's personal success is one of the thoroughly wicked customs of our day. I say that, knowing full well that the custom is not only universally tolerated, but is also extolled as a virtue. I know, too, that lots of nice church people entertain other nice church people for the principal purpose of oiling the wheels of business. But I think we ought to recognize it for the sin it is, and set ourselves against this prostitution of human fellowship. Surely, for Christians, men and women are persons to meet and to know, rather than objects to be manipulated.

In this, as in some other respects, all the sinning isn't going on outside the church. We can get pretty impersonal about persons, even in the church. I once met a man on a train who told me with obvious pride that in his church they "processed 600 kids a week" in their new Christian education plant. The man was in the flour business and he was just as interested in those kids as if they had been 600 grains of wheat dropping into his mill.

At a recent meeting of the Board of Evangelism and Social Service, one of the very fine addresses was given by Dr. Jitsuo Morikawa, secretary of the American Baptist Home Mission Societies. He put it this way:

"We aren't really concerned with people. People are prospects and possibilities for our ecclesiastical enterprise. We really don't love people: we love their talents and their means which serve our institutional ends. We don't shed tears because men are lost, but because we lose them to other churches and denominations. Eventually the law of retribution will set in. Eventually men will become aware of being used as a means to an end. Eventually conscience will rise up in defiance against being exploited, for institutional purposes of competing denominations."

Dr. Morikawa believes that if the churches will cease striving to be successful and will remember that their mission is to be lowly, humble servants of the world, then will they cease to use people as means to their own ends. It's a good recipe for all of us who may be tempted to use other people for our own purposes — more concern for service, less concern for success.

Rev. J. A. Davidson

Mrs. J. Shilton

Rev. R. W. Armstrong

Philip Barron

• Father Fixation

The Visiting Pastor

By R. W. ARMSTRONG

"MY husband does not love me any more." The woman who said this was in her early thirties and had been married five years.

"What makes you think so?" I asked.

"Well, he does not act towards me as father acted towards mother. He does not seem to have the same regard for my wishes at all. The other day I wanted him to take me into the city to do some shopping but he was too busy at something else. Father would have left his work and gone. Last evening he spent a whole hour talking to a gang in the barber shop when I was waiting for him to come home. Now father would never have done a thing like that."

As the psychologists would say, this woman had a father fixation. For her, her father was the criterion by which all other people were to be judged. I knew, too, that her husband was a much bigger and better man than her father had ever dreamed of being. To have told her these things would have only strengthened the fixation and intensified her idolatrous attitude towards her father.

"Mrs. K.," I said, "if your husband has ceased to love you it is your own fault."

For a moment indignation flashed in her eyes. "Why do you say that?" she demanded.

"If a woman of your charm and intelligence cannot command her husband's affection there is something wrong with her attitude towards him." She cooled down a little at this, and then I asked her to take a pencil and write down what she thought were the essential qualities in an ideal husband. She started with some trivial things and when I raised questions about them she admitted that these were not really essentials. After she had made a list of a half-dozen things she agreed that her John measured pretty well to every one of them.

This woman had never out-grown her childish admiration for her father, and when she became weary in body or mind her childhood picture of him would assert itself and obscure everything else.

Many marriages have been spoiled, careers blasted and characters ruined because the mind has stalled at some point in its development and henceforth measures everything from the standpoint of the experience at which it stalled. It is not easy to overcome a fixation of that kind, because it is only with difficulty that the person who has it can be made aware of its existence.

Mrs. K. is coming out of it by a process of reasoning, not associated with her father in any way. She is coming to see that her man, John, is a fine man, and she knows he loves her, too.

• Politician Speaks

Letter from London

By PHILIP BARRON

A SURPRISE visitor to the Baptist Union Assembly at Westminster Chapel was the Rt. Hon. John Diefenbaker, and he was warmly welcomed. Although politicians were often derided, he said, it was only through politics that the teachings of the Church, the developments of science and the research of economics were translated into public welfare. Speaking of Christian attitudes to world problems, Canada's Prime Minister declared: "I belong to those who stand in against racial discrimination. I look toward the day when it will be possible to achieve a basic foundation of 'equality of all peoples' — all men brothers under the fatherhood of God."

The new Baptist president, the Rev. F. C. Bryan, of Cambridge, made a plea for closer unity among Christians. "Where Christians have differences—deep and even bitter differences with one another — our Lord has made it clear in the Gospels what we are to do. We are not to ostracize each other or engage in wordy warfare . . . but to *meet* each other. And it is precisely that which, through the Ecumenical Movement, we are trying to do today."

On the same day, the Presbyterian General Assembly was meeting in City Temple. Moderator the Rev. J. Eric Fenn also stressed the urgent need for visible Christian unity. "The fullness of the Gospel will only be seen by the whole Church engaged in its whole task," he said. A resolution was passed asking for an approach to be made to the Congregational Union, which held its annual assembly in Westminster Chapel a few days later.

Their secretary, the Rev. Howard Stanley, reported that 20 months after the launching of a drive to persuade churches to adopt the "Every Person Canvass," there was abundant evidence of its fruitfulness. He had received many letters saying, "We have solved our financial problem and set our people free to serve." But many of the weaker churches, needing so much what the canvass could give, have not tried it.

The Rev. Martin Shepherd said the four excuses most often offered for inaction were: (1) We are doing very well, thank you; (2) We prefer the old and well-tried ways; (3) We don't want to emphasize money (an attitude which, of course, did emphasize it!); (4) "If the spirit is right, the rest will follow" —a dangerous half-truth.

Only 1,307 churches out of 3,000 had returned the census forms sent to them, reported Mr. Stanley—it looked as if "the weak ones are too weak even to send in a return." In the churches that did reply, however, membership had risen by 10,184. Speaking of recruitment to the ministry, Mr. Stanley revealed that 200 churches which could "afford" a minister had not got one. Altogether some 500 churches had no pastoral oversight.

The Rev. John Trevor Davies, of Bournemouth, is the new chairman of the Congregational Union. ●

A Summer Saddle-back Student

(*Continued from page* 15)

saddle horses and woods to explain spiritual lessons. One of the great evils in the mind of a Christian Indian is alcohol. It turns him into a seething animal, primitive and irrational. Therefore, one of the first steps in the formation of a new life is to forsake it. As one man told me tonight, it has transformed his entire life. "I feel happy all the time and want to do things for my wife and children who before were afraid of me." Although a young man, he is unable to read English. I consented to spend two hours a day with him for the next six weeks so that he might get the language. He is a young, intelligent man who has the potentials of a spiritual leader among his people.

Vacation School closed today. The children enjoyed it immensely and wanted to continue for another week. . . . I called on four families and as it was a beautiful summer night, I returned on my horse.

July 25—Prepared my Sunday sermon, the first at Saddle Lake, and in the afternoon took my horse, packed a lunch and started off to visit. Cutting through the bush by the "Old Trail" I visited Gordon, Archie, John and Wallace Steinhauer and Louis Cardinal. In all I covered 20 miles on horse-back. It was a beautiful day and the old trail took me along the most interesting sites on the reserve, Sandy Beach, Gull Cove. . . . In each home I had worship service and made arrangements to have communion in some, when the Rev. Dwight Powell arrives from Edmonton.

July 26—It was a typical Sunday service, with 60 people in the small church. A real "frontier" service, somewhat in the spirit of John Wesley (who also rode horse-back while visiting his parishioners). These people have a definite Methodist background, marked by the rail at the front of the church and the general religious sensitivity. They enjoy singing gospel hymns, listening to stories of salvation. There is a general spirit of primitive religious experience, where emotions play a supreme role.

Preached tonight to a white congregation and immediately sensed the difference in receptivity and attitudes. I came to the conclusion that the experience of preaching to Indians is a wonderful one for a young man. If one can keep a congregation of Indians interested, one can speak anywhere and hold his audience.

An old Indian woman is making moccasins for me. They are made of deer hide, and a woman will spend many hours of dedicated work on them. The leather is dried and smoked and prepared for the manufacture of moccasins, gloves, etc. By using their teeth, the women make the leather pliable and shape it into its desired design and form. It is meticulous, but very fine work.

Recently two books were found underneath a floor in an old house belonging to Mr. William Bull. They were written in Cree and belonged to one of the first missionaries in Northern Alberta, George McDougall. At present I am trying to secure them for the provincial archives at Edmonton.

July 29—Mr. Powell, Northern

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Alberta superintendent of missions, arrived to discuss field problems and visit some of the key people. A visit to the home of Mr. Wallace Steinhauer, where we administered holy communion to seven people, was much appreciated. Mrs. Steinhauer, who doesn't speak English, was extremely grateful. With tears in her eyes she thanked us in Cree, her husband interpreting. One can hardly imagine the desire and yearning, an exclusion from the sacraments of five years will create in the heart of a person.

August 1—Sixty people attended service, the little church being filled to capacity. Some wonderful signs of revival are noticeable in this community. I am convinced that the only way of maintaining a close contact with the Indians is to live on the reserve and communicate with them through visitation, and by entering into their lives as spontaneously as possible. They appreciate a person who tries to learn their language, and to understand their customs.

Indian Funeral

August 9-17 — On Wednesday, Mr. George Cardinal, a well known person on the reserve, died at St. Paul Hospital. I was asked by relatives to conduct the funeral service. I went to the home first. About 150 people were already there. Many had come from as far as 25 miles. A great number of tents were pitched. Every square inch of the house was occupied. While conducting the service, I was the only person sitting on a chair. The rest sat on the floor. Some of the closest friends had made beds on the floor and spent two whole nights around the body, singing hymns and praying. I left at 11 p.m. and early next morning I saw a steady stream of cars, teams, buggies returning home. The next night the same thing was repeated, but this time an even greater number of people were there. It made a terrific impression on many that I was willing to take two nights to come and lead the service and join in their traditional activities. . . It was the largest funeral I have conducted so far. When we arrived at the grave 200 people were waiting.

Many of the old beliefs and superstitions are still held, although they are practised only on the reserves where Christianity has had little influence. However, more and more of the younger people have cars and are in continuous contact with the outside world. Another ten years and many of the beliefs and legends will be forgotten. The children at Saddle Lake are attending school at St. Paul which is also shared by white

(*Continued on page* 24)

By EDWARD CRAGG

Reaction

THE Beatitudes, in which Jesus presents his picture of the truly happy man, nowhere promises success or acclaim. And they reach their climax and conclusion in a saying that predicts persecution for those who are identifiably followers of Jesus.

Indeed, the last Beatitude may be read as a haunting prophecy of the future that lay in store for Jesus himself. He came to offer men a more abundant life. He came to make fellowship and joy the hallmarks of human existence. What happened in reaction to this ministry is hard to believe. Yet here is the record: Gethsemane, and Caiaphas' Court, and the Praetorium of Pilate, and the road to Golgotha. It is all foretold in the words, "Blessed are those who are persecuted for righteousness' sake."

Evidently Jesus was especially anxious that we should relate these words to our personal future. Because this general statement is followed at once by a more personal re-statement, "Blessed are you when men revile you and persecute you on my account."

It is as if Jesus were saying, "I know how easy it is for you to think in general terms; but I want you to apply this to yourself.

"Don't think of Jeremiah, or Isaiah, or the Scottish Covenanters, or John Wesley being pelted with rotten eggs. Don't think of the thousands of Christians in Europe who have died for their faith in the last 20 years. Think of yourself! Ask yourself whether you care enough about your faith to suffer reproach, gladly, because of it. You are not likely to be killed, but you may be laughed at. You may find social doors, business doors, shut against you. Are you willing to be a disciple on these terms?"

Here is no echo of battles long ago. Here is a testing as close as the threshold of tomorrow.

In every one of us there is something that wishes it were not so. One of the most famous of English diaries was kept by a Mr. Samuel Pepys, of London, in the 18th century. One entry runs thus: "A good sermon of Mr. Gifford at church upon 'Seek ye first the kingdom of God.' He showed like a wise man that righteousness is a surer way of being rich than sin."

Commenting on this entry, Robert Louis Stevenson had this to say, "It is thus that the respectable people desire their great hearts to address them, telling in mild accents how you may make the best of both worlds and be a moral hero without courage."

To have the best of both worlds, to be a Christian without courage, is not a possible choice. This Seventh Beatitude stands as a narrow gate through which we must pass if we would be true followers of Jesus Christ.

In the *Pilgrim's Progress* John Bunyan drew a picture of a man with a stout countenance, who had "looked at

(*Continued on page* 24)

THE MUSIC MAKERS' CORNER

THIS is the month when few Music Makers read my tiny story. Some of them are at camp or cottage and some have summer jobs. Think I'll write to their mothers.

What a busy life you have, hushing babies to sleep, listening to goodnight prayers, tucking in as many as six little people with a bear-hug and a kiss from each one in return. The night is all too short: you must rise early to get a big breakfast for growing girls and boys, inspect their necks and ears and be sure their clothes are neat and clean. Off they go to school. It seems no time until they are back for a kingsize dinner, with lots of stories of the happenings at school. Later in the day they return with chums who know how good your cookies taste, and how you can turn a gallon of water into lemonade with the aid of magic powder and sugar. Then comes practice time, which you must suffer gladly. After supper you give a gentle urge to some of your flock to the den where homework is done. When does dad come in? About supper time. He is handy to have around when there are things to be mended or lifted, and sometimes to help solve homework problems.

Well, thank-you for lending me your children as Music Makers for a few years. I hope you have a good holiday, too, with someone else to cook the meals.

Fred. J. Howard

"• • • go back wiser than they went out"

(*Continued from page* 11)

Each year in co-operation with the Board of Home Missions, the colleges hold seminars to help the students prepare for their work. They are coached in preaching, in the conduct of worship, funerals, in Christian education, and in as many other phases of the work as college schedules permit. If there are a number of students in an area, the home mission superintendent holds conferences for them. Last year six were held in Western Canada. When the students are on their fields, the various church boards help them with materials.

But the student is not left alone on his field. Each one has a supervising pastor from a neighbouring charge. And the home mission superintendents visit students at least once during the short time they are on their charges.

More girls going

Each year sees more girls in this work. This summer, three from the United Church Training School and six girls who are candidates or prospective candidates for the ministry have joined the mission migration. They undertake the regular work of the field, but add their own individual touches to it. Many fields are like Steep Rock, Man., where Miss Wilma Unwin will always be remembered for her part in getting a boys' group started, something the men before her had not been able to do. The only active group at Hillmond, Sask., was the WA when Yvonne Clipperton arrived there this year. She has started two Sunday schools, is reorganizing the YPU, is holding a camp at a nearby lake for 15 to 20 boys and girls. She's getting around her field by bicycle.

How is this financed? It is all managed through a "Student Pool" to which each field contributes an allocation set by its presbytery and agreed to by the Home Mission Board. The other contributor is the Board of Home Missions through the Missionary and Maintenance Fund. However, the field's allocation is not simply a figure to be met. It is a goal to be exceeded, and a number of fields last year contributed more than their allocation.

Students are paid a basic salary of $36 per week. This is the highest rate ever. In 1944 the salary was $16 per week, and in 1953 it was $28. In addition to the basic salary, the student is paid travel expenses to and from his field, his board and travelling expenses while there. In 1959, depreciation allowance was paid to those students who used their own cars.

Not too many years ago no married students served mission fields. Today many wives assist their husbands. A married student's allowance of $75 will be paid this summer where a wife is on the field for the full term.

This year two Interpreter's Bibles were given to each student from a gift provided from the McGeachy Trust of Chatham, Ont. This will help these young people with their preaching and will give them the start of a library.

Love to keep in touch

Students are like all people — they long to get letters from home. They also like to know that people in the church back home know about them and their work. The Adoption Plan for summer students was set up to meet this need. The Board of Home Missions assigns to any group or congregation desiring it the name of a summer missionary who, in the fall, will be attending a college close by. The group then corresponds with the student during the summer. In the fall when he returns to college, he will share his summer experiences with the congregation. Churches that have tried this plan find it gives them a direct tie with this home mission activity and shows how some of their M and M monies are used. Chalmers United Church, Ottawa, has for many years adopted up to ten summer students. One of these adopted students became its minister, the Rev. Leonard Griffith.

In September, the mission migration will operate in reverse and these 245 students will go back to their college much wiser than when they went ou They will have their own ideas of the fields. One young man wrote last sum mer, "I suppose my field was like ever other rural charge. Its population ca be divided into four sections: 1) th bad people; 2) the good people wh don't go to church; 3) the good peop who do go to church; or 4) the Chri tians. I must admit that group or proved by far the most interesting, an group four by far the least popula The greatest difficulty I experienced an one to which I have not fully found a answer was the problem of groups tw and three whose only difference was or hour of church attendance on Sunday.

September means the end of work o most fields, but some continue to hav services of a kind, and perhaps Sunda school. Services did not end whe Mount Allison student Frank Stiles le Rabbit Lake, Sask., last September. H made up his mind that he would go bac for Christmas. His air travel was pro vided. He is a bit of a mechanic an he set up chimes in the tower of th church and for ten days over Christma transformed this Saskatchewan con munity. ●

"WHILE I THINK OF IT, JENKINS, PLEASE TIGHTEN THE LIGHT BULBS OVER THE CHOIR LOFT"

BRITISH YOUTH

(*Continued from page* 13)

in getting them good homes. We wa them to have places they can consid home in later years when they have le the farm," Mr. Maclaren said.

He gets around to see his boys abo twice a year on the farms. Once th reach 18 or get other employment it a little more difficult to keep track them. But we did visit one lad who w driving a milk truck in Hespeler. H had been neglecting to write home. A not long ago the attendant at a servi station on the Queen Elizabeth W recognized Mr. Maclaren when he dro in for gas. He had been one of "I boys" 25 years ago.

"We used to have reunions at t Norval hostel," Mr. Maclaren told m "The last one was in 1931, when we h about 250 boys there with their farme I'd like to see some of my old bo again; I know many have made plac for themselves in Canadian life."

He's hoping that some of them w get in touch with him so they can ha a reunion during the Canadian Natio Exhibition. If they take him up on the Agricultural Day crowd at the C could be swelled by 3,400 immigran plus wives, children, and in some cas grandchildren. It could be one of biggest reunions Southern Ontario seen in many a year. ●

The Question Box

Q. *I attend church fairly regularly and pledge to its support. I do not support its missions, and if I had my way we would be better off looking after our affairs in Canada and not sending missionaries to foreign countries. I know you won't agree with me, but have I not a right as a Christian and as an individual to this opinion?*

A. You have the right as an individual to this opinion. But it is inconsistent with your profession of faith as a Christian.

Q. *Our church sponsors a Scout troop. Would you recommend that a Roman Catholic be appointed as assistant scoutmaster?*

A. No.

Q. *Why is there not more authority for the moderator of The United Church of Canada to be a spokesman for the church with less assumption of authority by head office officials who are the servants, not the masters of the denomination?*

A. It is laid down in *The Manual* that the moderator—who is a servant too—is to give leadership to the churches especially in spiritual things. Nothing is said about him speaking for the church, although his prestige and influence are very great. No one person speaks for The United Church of Canada. The moderator, although popularly considered as moderator of the whole church, is, after all, the moderator of General Council. The secretary of the General Council has certain responsibilities to prepare and release statements on the policy of the church enunciated by the General Council or its executive. It is inevitable that executive secretaries of boards and departments of the church who are chosen for specialized work and remain in the office for many years become very familiar with that phase of the work for which their boards and departments are responsible. Naturally, when newspapers or others want to find out about a certain phase of the work, they turn to the board secretary. Ordinarily he will be well-informed, and often much better informed than a moderator who may serve for only two years and is expected to have a broad view of all of the church's work — more than specific knowledge of certain departments.

Q. *When a minister of the United Church dies in January, is it compulsory that his salary be paid to his widow until the end of June, including car allowance?*

A. The end of July — or for six months from the end of the month in which his death occurred. We know of no reference to the car allowance.

Q. *We have a chapel in our church, originally designated for small weddings, worship services and Sunday evening service. However, through the years, this has changed, and all groups are now using the chapel for business meetings. There are other rooms large enough for these meetings but the chairs have to be put in place, while the chapel has permanent pews and is therefore much handier.*
Are some of us older members being old-fashioned and narrow when we feel the chapel is a place "set apart" in our church and should be respected the same as the sanctuary?
We rebel at hearing such things as housecleaning the church kitchen, and painting the parsonage bathroom discussed at length in the chapel.

A. You are probably right. We rebel at lengthy discussions of painting the parsonage bathroom anywhere.

Q. *Do you call auction selling a gamble? I've never considered it a gamble but I would like to know for sure as I do not take part in gambling.*

A. We've never thought that it was either. If so, we're guilty.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

"EVERYBODY was relaxed. This was conversation, when every friend in the room knew your heart and none hurt your eyes." Isn't that an intriguing sentence? It made us want to read more in *The Importance of Understanding*, translations from the Chinese by Lin Yutang (Nelson, Foster and Scott, $6.95). We've given it to Dr. Harvey Forster for review. . . Two Ryerson paper-backs have been sent up from The Publishing House. Both have been written by well known Maritime ministers. *The Ten Words* is a Saddlebag book by Dalhousie University's president, Dr. Alexander E. Kerr. It contains an expanded address given to the class in Jurisprudence in the Faculty of Law. *A Gospel to Proclaim* contains the theme addresses given at the Bi-annual Council of the National Young People's Union by Dr. R. C. Chalmers, Professor of Systematic Theology and Practical Theology at Pine Hill Divinity Hall. . . If the Stratford plays are on your vacation programme, be sure to see the Book Exhibit. Kathleen Mather was fortunate enough to secure the precious four folios as well as 200 other books from the Shakespeare collection of Mr. Sidney T. Fisher, Montreal. There is also an exhibition of children's books containing a number from the famous Osborne collection loaned by the Boys and Girls House, Toronto Public Library. Tyrone Guthrie's new book *A Life in the Theatre* contains a chapter on *Stratford—Canada*.

Dr. Kerr

The Social Sources of Church Unity

By Robert Lee. (Abingdon, $4.50.)

Reviewed by Harvey G. Forster.

This is a compact, inclusive study of the cultural and social factors in American life which influence church unity. It is down-to-earth, honest, frank, and penetrating. It does not belittle theological issues or ignore traditional attitudes, but it does present the so-called non-theological factors which are important.

The first part deals with the emerging unity of American society, a constructive, extremely valuable, analysis of those dynamic forces at work. The second part is a summary of the signs of church unity, and includes studies of organic unions, conciliar developments, and an exceptionally good chapter on comity, which the author defines as the co-operative effort of churches to meet the total religious needs of a given community. The final section examines the counter-vailing movements such as the new emphasis on denominationalism, sectarianism, etc.

This book is extremely important for the ecumenical movements of our day, and is especially recommended for ivy-towered theologians and clergy.

The Hinge of History

(Saunders, $4.75.)

Reviewed by A. J. Wilson.

Theology is about the last area of organized thought to be invaded by the scientific spirit. In recent years much work has been done in this field by a school of brilliant theologians. Whereas classical theology took its language and intellectual concepts from philosophy, the exponents of the new approach to the subject matter are those from the natural sciences. Thus the content of theology is put into an existential framework. The author acknowledges the interest in theology stimulated by the new approach, but differs from its content. "Existential history," he says, "reports life in a world where God is apparently absent, and hope a waning reality. That is why theology can find no finally adequate formulation of its convictions among existential motifs. For theology is built upon the witness of the Biblical faith in which existential hopelessness is continually being overcome by events which witness to God's presence." The author proposes an approach to theology which he calls an historical one. In this the pessimistic humanism of existentialism is supplanted by Christian hope and optimism. The author does not assay the task of developing his theology in detail, but gives suggestions as to how it may be done. It is a scholarly, stimulating and constructive book and salutary corrective to the pessimism and near atheism of existentialism.

The Spiritual Legacy of John Foster Dulles

Selections from articles and addresses.

Edited by Henry P. Van Dusen. (Ryerson, $3.95.)

Reviewed by J. R. Mutchmor.

"Two groups count in the world today: convinced Christians and convinced Communists. All the rest are amiable nonentities who will be pushed around by events until they die." So remarked the Archbishop of Canterbury.

John Foster Dulles was a convinced Christian. He was not pushed around by events; he helped to make them. He served as the American Secretary of State for six years. Son of a Presbyterian minister and grandson of the American representative at the Second Hague Peace Conference, John Foster Dulles combined in his work and witness high qualities of churchman and statesman.

Though one of our new words, "brinkmanship", was coined to describe his strategy, Dulles was a man of peace, not war. He believed peace must be built. Its foundation could be laid deeply and surely and always with toil and sacrifice. Dulles hated platitudes and most of all sermonic ones. He despised generalities.

In speaking about the Oxford Conference 1937, he made his confession of faith. In the 30 years from the Second Hague to the Oxford Meeting he tried to relate New Testament teaching to current events, but failed. At Oxford in 1937 he got a new start. It was Dulles who organized and directed the Federal Council of Churches' World Conferences beginning with the one at Delaware, Ohio, in 1942.

In his six years as Secretary of State he sought to establish peace on moral principles. He did not believe in violence. He probed deeply into the record of the nations and events proving that man's soul is sick and his society endangered because of idolatry. He condemned pride, arrogance, and all other expressions of materialism.

Of his many achievements he regarded his part in making the treaty between the U.S.A. and Japan as the one about which he was most pleased.

John Foster Dulles was true to his trust. He was a man of faith. He did not spare himself. He was not the kind to whimper or make excuse. He put his hand to the plough and he kept it there until his fatal illness. His addresses and articles edited by Dr. Van Dusen will repay study.

King David: Shepherd and Psalmist

By Geoffrey de C. Parmiter. (McClelland & Stewart, $5.)

Reviewed by R. C. Chalmers.

This book shows us once more the fascinating biographies that are to be found in the Bible. Under the title of "King David" the author has given us a most interesting history of the Hebrew people, centering this history in their great personalities, such as Israel, Samuel, Saul and others, but most important of all — David.

There are many references to the writings of contemporary Old Testament scholars and in most instances the author has given us his own original translation of the Biblical text from the Hebrew.

David is shown to be a man of great strength as well as momentary weakness, a leader of high rank with a love for his people. His human sympathy is brought to our attention especially in the chapter on "Absalom." "My son Absalom! my son Absalom! If only I had died instead of you! Absalom, my son, my son!" "It is difficult to remain unmoved," writes the author, "by the hearbroken cry wrung from the old man, great King of Israel that he was, as he grieved for his worthless son."

Some may criticize this book because the religious message is so interwoven with battles, personal sins, trials and commonplace events. But this is the genius of the Old Testament. History and eternity are intertwined. For instance it is after his sin with Bathsheba that according to the author, David wrote the 51st psalm, a psalm of penitence.

Two Books for Girls

The Pipe Organ in the Parlor

By Lilla Stirling. (Nelson, $2.95.) Illustrations by Charles Geer.

Reviewed by Anna Yates.

The Pipe Organ in the Parlor by Lilla Stirling is a delightfully refreshing children's book. It is the story of a little girl and of her grandfather's ambitious dream to build a pipe organ in the parlor. The organ was to be a secret. But the neighbours began to wonder what was going on. Jeanie was tormented by all the boys and snubbed by all the girls at school because she would not tell.

There is excitement — the house was washed out to sea; and suspense—would the organ be finished as promised?; and relief—when Jeanie discovered she need not keep her secret any longer; and horror—when she found grandfather had taken the church organ apart to see how it worked.

Miss Stirling's vivid descriptions of the sea lend freshness and flavour to the book and her portrayal of Scottish character is done with keen insight and humour.

A daughter of the manse, the author was born in Wolfville, N.S. She is a graduate of Dalhousie University, has a Master's degree from Columbia and has studied at the School of International Relations in Geneva. She returns to Nova Scotia every summer after spending the winter months teaching school in Connecticut.

I, Priscilla

By Evelyn Allen Hammett, with drawings by Ellen Moore. (Brett-Macmillan, $3.)

The author has a prized possession—a few pages of the diary of 12-year-old Priscilla, who became Mrs. Hammett's great, great, great, great, great, great, great, great grandmother. They tell of a long trek made by a group of Pilgrim families from Dorchester, Massachusetts, to what is now Windsor, Connecticut, in 1635.

Upon these incidents Mrs. Hammett bases her story and tells what she thinks happened on the journey. While written for 10 to 12-year-old girls, it has a wider interest, though a few too many details slows down the action somewhat. Indians, weather and other troubles harassed the trekkers, but nothing daunted Priscilla's father and the other men and women once they had set out for the new home where they could practise their religion with more freedom.

Ellen Moore's drawings and notes from the diary set at chapter ends, are excellent.

Alberta Revisited

By Ken Liddell. (Ryerson, $4.)

In 1952 Mr. Liddell published a study of Alberta under the title **This Is Alberta.** Now after another eight years spent in roving the province on behalf of the **Calgary Herald**, he breaks out again with **Alberta Revisited.** The book is a welcome addition to the growing volume of literature emanating from the Canadian west. I welcome it because I like my history diluted. Incidents, anecdotes and personalities besprinkle these pages and enliven the story as well as throwing light on the origin of things as they are. I am glad to have had an opportunity to read this book.

Mr. Liddell

The History of Religions—Essays in Methodology

Edited by Mircea Eliade and Joseph M. Kitagawa. (University of Toronto Press, $5.)

Reviewed by R. C. Chalmers.

This book of eight essays by writers from both Europe and North America is dedicated to the memory of Joachim Wach, professor of the history of religions in the University of Chicago at the time of his death in 1955.

It is not only nations which have been brought together in an embarrassing juxtaposition in the modern world for the same is also true of religion. The new age has witnessed a revival of many religions, sometimes when they are connected with nationalism. This means that Christianity must re-think and re-plan her missionary strategy as she takes the Christian faith to the uttermost parts of the earth. This book brings before us some of the problems involved in the "meeting of East and West."

Canadian readers will be interested in the fact that one of the essays in this book has been written by one of our own men, Dr. Wilfred Cantwell Smith of McGill Divinity School.

These essays will raise questions in many minds and some will disagree with the writers profoundly. However, no one can dispute the fact that this is a valuable book in its field and will repay careful scrutiny.

Creative Imagination in Preaching

By Webb B. Garrison. (Abingdon, $3.)

Reviewed by D. M. Perley.

The purpose of this book of 175 pages is stated by the author in his preface. "Most books for preachers devote a great deal of space to discussion of ways to arrange material into sermons. Comparatively little attention has been paid to the prior question of how to find ideas and illustrations."

So this is a book not so much of methods and plans for sermon preparation as a book of seed thoughts for sermons. In the 15 chapters we have suggestions for utilizing the common concerns of life, the everyday situations that arise within families and groups, to bring to bear the Christian message. Dr. Garrison sees the potential in common life problems. He seeks to educate preachers so that they may have receptive eyes for dramatic presentation of truth.

Read . . .

NOT TOMORROW — NOW

Africa And The Mid-East Today

by A. C. Forrest

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REACTION

(*Continued from page* 19)

what it all meant." He had weighed all the difficulties and dangers of the Christian life. Then he went to him who had the pen and the ink-horn and the book, and said, "Set down my name, sir, for I have looked this whole thing in the face. Cost me what it may, I mean to have Christ-likeness, and will."

This is the decision we must make, if we would pass through the narrow gate. ●

SADDLE-BACK STUDENT

(*Continued from page* 19)

children. Already a great many changes are noticeable.

The Indians feel somewhat inferior, however. They will never invite a white person to a meal. I usually drop in around meal-time and sit down, uninvited, and share what they have. When they present white bread I ask or reach for bannock, the typical Indian bread. This all helps to bring down the great barrier between white people and Indians. The other day, a woman baked a bannock especially for me, and others started to bring eggs and berries. Sometimes I go out fishing with them and they give me fish and duck for supper.

August 23—The church was filled to capacity. It was a beautiful day and everyone was out. Vehicles of all descriptions were lined up along the fence.

August 30—Again the church was filled. This time 90 people managed to squeeze themselves into the building for my last service at Saddle Lake. It was good to see a number of Catholics. I spoke on "The Church Universal." After the service many handshakes were pressed and several tears flowed. I felt grateful for the service I have been able to give to these people—God has used me in a most marvellous way! ●

I.D.A.

(*Continued from page* 5)

forgotten that a new act was promised by Mr. Diefenbaker in 1957. It is understood the act has been prepared but has been shelved by the Cabinet until a more convenient season. The Cabinet will find the season more convenient when the employment situation improves. In the meantime, United Church courts continue to pass resolutions requesting some relief from the strictures against immigration from the Far East. And overseas missionaries continue to find it difficult to explain away Canada's immigration laws, which discriminate against black, brown and yellow-skinned British subjects. ●

And Jesus said unto them "Come ye yourselves apart into a desert place and rest awhile"

Prayer Before Vacation

O Lord, how tired I am—
Of routine tasks faced every day,
Of all life's complexity and strain,
Of my forced smile, façade, to cover up dissatisfaction and unrest,
Of people and their irritating demands and expectations,
Of home, with its wrangling children, its ever-dripping taps, and jangling phone.
Lord, in Thy mercy, let me get away from it all. Amen.

Prayer After Vacation

O Lord, refreshed and rested, I lift up my heart to Thee. Help me to retain and use wisely all my vacation wealth of memory and experience and aspiration—
All the beauty of lake and river and waterfall,
Waving bulrushes in the marsh,
Bluebirds winging their way through tall trees,
The still, dewy expectation of early morning,
Sunsets and summer storms,
Ships moving slowly and serenely through the locks,
Red canoes, shimmer of moonlight on the water, and the mystery of shadows,
Casual visitors, and old friends, and happy children's voices,
Fireplace warmth, marshmallows, and marital affection,
More wholesome perspective,
Eagerness to get on with life's serious business,
The uncomfortable, yet satisfying feel of dress-up clothes again,
Sense of belonging to, and being part of, our thrilling modern world,
Desire to be a little more Christian in all my relationships,
Lord, in Thy love, help me to fulfil my destiny with joy. Amen.

—A. F. Binnington

About People and Places

Nominations for Moderator

Among conferences making nominations for the moderatorship were: **British Columbia**, which nominated the Rev. Dr. Hugh McLeod of Winnipeg; **Alberta**, which made two nominations, Dr. Hugh McLeod and the Rev. Dr. E. J. Thompson, principal of St. Stephen's College; **Manitoba**, which nominated its own member, Dr. Hugh McLeod; and the **Maritimes**, which gave the nomination to the Rev. Dr. M. C. Macdonald, secretary of the Board of Home Missions.

Peterborough Presbytery nominated the Rev. Dr. George Birtch, Metropolitan United Church, Toronto.

The new moderator will be elected on September 14, the opening night of 19th General Council in Edmonton.

Double Celebration

Two hundred members and friends gathered for a special service at **Riverview United Church,** Winnipeg, to witness the burning of the mortgage on the Christian education building and the dedication of a church school room to be known as Marshall Hall, in memory of the late Rev. George M. Marshall, minister of Riverview from 1950-59. The service was conducted by the Rev. V. H. Sangwine, assisted by the Rev. K. Moyer, and the dedication by the Rev. G. E. Taylor, assisted by Mrs. K. N. Younger, who unveiled the plaque.

Retirement Aids Mission

Mr. Arthur A. Crawley of Ottawa was for 50 years superintendent of St. Paul's-Eastern United Church Sunday school. In appreciation of his services he was presented with an illuminated scroll and a cheque to be sent to the Dohnavur Fellowship in the Tierunelveli district of southern India, where his daughters, Lilian and Sylvia, are missionaries. The scroll was presented by the assistant

Ottawa Journal photo

Mr. Holmes admires Mr. Crawley's scroll

minister, the Rev. William Holmes, and the cheque presented by Miss Twylla Lewis and Mrs. J. C. Shipman. Mr. Johnston Carson, the present Sunday school superintendent, paid tribute to Mr. Crawley's service to and influence upon the youth of the church from 1910 to 1960.

Home and Back Again

Missionaries of the Board of Overseas Missions coming on furlough this year include: **Rev. and Mrs. Hugh A. Becking; Rev. and Mrs. M. Keith H. Brown** and **Mr. and Mrs. John O. Hart** from Angola; **Rev. W. L. Burnham** from Hong Kong; **Rev. Dr. and Mrs. Thomas Buchanan; Rev. and Mrs. F. F. Cline, Rev. and Mrs. Douglas R. Jennings, Dr. and Mrs. Robert B. McClure; Rev. and Mrs. Norman H. MacKenzie** and **Mr. and Mrs. Ralph N. Peters,** from India; **Rev. and Mrs. Ian G. MacLeod** and **Rev. and Mrs. R. Walter Ridley,** from Japan; **Rev. and Mrs. M. M. Irwin,** from Korea; and **Rev. and Mrs. John D. M. Wood,** from Trinidad.

Returning after furlough: to India, **Mr. and Mrs. G. A. Connor;** to Japan, **Rev. and Mrs. E. F. Carey** and **Rev. and Mrs. S. D. Robertson;** to Northern Rhodesia, **Rev. and Mrs. N. W. Hincks** and **Rev. and Mrs. Eric A. Read.**

A Reluctant Nod

By a vote of 165 to 164, the General Assembly of **The Church of Scotland** endorsed the recommendation of a special committee that women be eligible for the eldership. This came after a long and heated debate. A recount was demanded and something of a storm arose when this could not be done as a number of the commissioners had left the house after the vote was taken.

Committee chairman Dr. John Kennedy of Glasgow pointed out that the sex barrier in the church has already been broken down in missionary work, church committees, the order of deaconesses and church societies. The proposal now goes to the presbyteries for action and report next year.

The Assembly decided there would be no further consideration at this time of the question of the admissibility of women to the ministry of the word and sacraments.

Oriental Specials

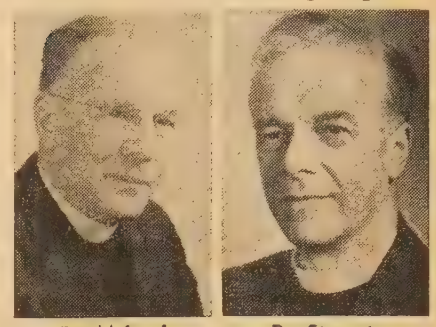
The Board of Home Missions has recently published the **United Church Catechism** in Japanese and Chinese-English editions.

Delegates to the biennial conference of ministers and lay representatives of Japanese congregations were delighted with the Japanese version, though some of the older people were disappointed because it is printed in modern horizontal lines rather than the older vertical. The translation was done by the Rev. Tadashi Mitsui, Vancouver, in co-operation with other Japanese ministers, and printed in Japan.

The English-Chinese edition for the Chinese congregations was translated by the Rev. David Y. S. Lee, Toronto. The Board of Home Missions at the same time issued a slim little pamphlet in Chinese containing the duties of the session, stewards and official board as they appear in the **Manual**. This was translated by the Rev. Thomas Choy, Winnipeg. Dr. John Leng, associate secretary, says it has met a long-felt need among the Chinese congregations. These two publications were printed in Hong Kong.

On CBC Radio

Professor James Stewart, Edinburgh, Scotland, will broadcast over the Trans-Canada network of the CBC during the Religious Period, August 21, 2.30-3 p.m., EDT. He is supplying the Deer Park United Church pulpit during August.



Dr. McLeod **Dr. Stewart**

The **Rev. Bruce Pedlar,** RCN Eastern Command Chaplain, will be heard on the same programme on August 28, from HMCS Stadacona.

Rev. Dr. Hugh McLeod, minister of Knox United Church, Winnipeg, Man., will be heard over the CBC's Church of the Air, Dominion network, on August 28, 4.30-5 p.m., EDT.

Study Radiation Hazards

The Rev. Arthur Organ, chairman of the Montreal and Ottawa Conference committee on nuclear war and related issues, attended the Montreal meeting of the National Committee on Radiation Hazards which, after months of planning, met for two days and made an "agonizing appraisal" of the concern and threat to genetics of nuclear and other tests.

The purpose of the national committee is to work for the reduction and control of radiation hazards of all kinds, to work for the abolition of nuclear tests for military purposes and to work for prevention of nuclear war. The churches sent representatives as observers.

Proposals made included the immediate cessation of nuclear tests by all countries; intensification of research into the biological effects on human beings of all types of ionizing radiation; the enforcement of regulations designed to minimize radiation hazards; the restriction of all scientific, industrial and medical techniques involving the use of radiation to persons properly qualified by scientific training, and operating under conditions established by competent scientific bodies; promotion of steps to prevent nuclear war and to aid general disarmament.

The committee will make appropriate recommendations to governmental authorities and carry on a vigorous programme of education, encourage increased research, secure the enactment and enforcement of regulations designed to minimize radiation hazards, urge the prohibition of all nuclear tests and support such other steps as will promote disarmament and prevent war.

The new president is Dr. Hugh A. Keenleyside, former director of United Nations' Technical Assistance and now chairman of the B.C. Power Commission.

Honour Veteran Secretary

The board room of the United Church House overflowed with missionaries and their wives, secretaries and staffs when the Board of Overseas Missions gave a

(*Over*)

tea in honour of **Miss Mabel Cranston** who has been an invaluable staff member since before Church Union.

Board Chairman The Very Rev. James S. Thomson welcomed the guests to what he described as a happy and sad event, and assured Miss Cranston of the continuing affection of all. Dr. A. E. Armstrong, with whom Miss Cranston had been closely associated, and the Very Rev. J. H. Arnup, spoke in appreciation. Dr. Arnup said the only fault he could find was that Miss Cranston stayed too late at nights. Acting Secretary the Rev. Floyd Honey made the presentation of a TV set, a gift from the missionary family, the staff and the board. Miss Marguerite Jordan, on behalf of the women staff members of the United Church House, presented a TV lamp and silver candlesticks.

Was Prominent Methodist

Rev. Dr. W. E. Sangster, one of Britain's best known Methodist leaders, has died at the age of 59, following an illness of two years.

An Apology

The Canadian Bible Society, Auxiliary of The British and Foreign Bible Society, apologizes for not being able to provide the Scriptures for thousands of people who are still awaiting a copy in their own language.

With the prayers and support of individual Christians and congregations of all the non-Roman Catholic churches in Canada it is hoped that the Scriptures will be supplied in the languages and quantities needed.

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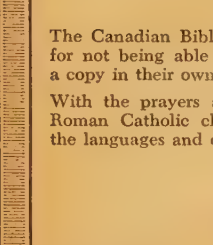

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Former Vic Chancellor

The **Rev. Richard Pinch Bowles,** DD former president and chancellor of Victoria University, died June 16, aged 95 years.

Victoria's president, Dr. A. B. B. Moore in addressing the congregation at the funeral service, paid high tribute to Dr. Bowles' greatness. He said, "He was a man whose roots were thrust deeply into the life of this country, its people and institutions . . . and he will continue to be an integral and essential part of all that he has touched."

Dr. Moore spoke of Dr. Bowles coming from the Caledon hill countryside to Victoria College in Cobourg, bringing with him the strength and sagacity of a true countryman; the character and faith nourished by his Methodist home and church, together with the wit and imagination that were gifts of his Irish ancestry. "When these gifts and qualities were disciplined and developed at Victoria," Dr. Moore said, "he entered the Methodist ministry and became an influential leader in church affairs and a compelling preacher of the Word."

Following pastorates in Montreal, Winnipeg and Toronto, Dr. Bowles returned to Victoria, where he taught from 1906 to 1913. When Dr. Burwash retired as president and chancellor, the college turned to staff member Richard Bowles to take his place. "For 17 years," continued Dr. Moore, "he guided Victoria through critical and difficult times with profound wisdom, with sensitive understanding and with a firm courage that never failed. His years as president saw the stresses and sorrows of the First World War, the strains of post-war reconstruction and the difficult problems and adjustments of Church Union. Through it all Chancellor Bowles brought Victoria University with a greatly increased student body, a strengthened financial position and a vital place of influence in the university. In a very real sense, he had prepared Victoria for the years of depression, war and expansion that lay ahead.

"When he retired in 1930 it was to an active life of running his beloved farm and the study of his equally beloved theology. From such active retirement he would emerge to electrify some church congregation or court or some college assembly with his brooding mountain eloquence and wisdom."

Tough Problems for WCC

Three significant items are on the agenda for this month's meetings of the World Council of Churches' Central Committee, in St. Andrews, Scotland.

The big discussions will be on birth control and over-population, the role of the WCC in promoting church unity, and a possible revision of the criterion for membership.

In addition to the 90 members of the policy-making central committee, the sessions will be attended by 300 church leaders from 172 member churches.

A committee of the WCC and the ıternational Missionary Council, which as been studying population, recomıended birth control some months ago. he Orthodox churches, although less rticulate in the opposition than Roman atholics, expressed objection and their epresentative made a minority report.

In the past, the WCC has kept out of hurch union negotiations or promotion, onfining itself to study and co-operation.

The discussions on the basis of memership will hinge on tentative proposals change the present criterion—"acceptnce of our Lord Jesus Christ as God nd Saviour."

Big Month in Klemtu

During August, when fishing is best nd work plentiful, every member of the **dgar Memorial Church** on the Klemtu, .C., Indian reservation, pledges to the uilding fund. The 58 men give $10 ach; the 52 working women at least $6. his amounts to about $900 yearly and used to pay off the debt and handle aintenance costs.

This project is a labour of love for the hole community. All feel the responsiility towards paying off the debt for the hurch named to honour George Edgar, e beloved missionary who spoke their anguage and helped them plan the buildng and who died in 1932. Today their eader is the Rev. William Robinson, a Klemtu native, who was trained at Naraata Christian Leadership School and Jnion College, B.C., and then received pecial ordination.

This is the third church in the Indian ommunity and its completion was made ossible by a grant and loan from the Board of Home Missions, together vith the contributions and work of the ongregation.

Five Widows Die

Agnes, wife of the late President George Trueman of Mount Allison Uniersity, died recently in Sackville, N.B. . . **Mary,** wife of the late Rev. James G. Reid, Vancouver, died April 4. . . **Gwenlolyn Edith,** wife of the late Rev. Alfred E. Cooke, Vancouver, B.C., died June 15. . . **Barbara,** wife of the late Rev. H. A. MacManus, Toronto, Ont., died June 26. . . **Olive,** wife of the Rev. Elwood Lawson, Kingston, Ont., died June 11.

PR for the Church

Mr. Norman K. Vale, Lachine, Que., as been appointed director of general publicity by the Board of Information and Stewardship, succeeding Mr. Frank Chamberlain who resigned in February.

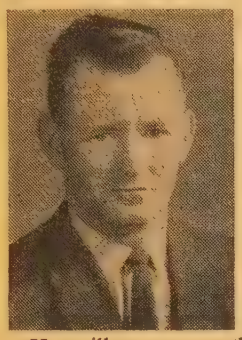
Mr. Vale has been an account executive with a Montreal advertising agency, has had experience in sales promotion and public relations. He has been active n church organizations at congregation, presbytery and conference levels and in Montreal and Ottawa men's organizaions. He will take up his new duties August 15.

Arnups Wed 50 Years

The **Very Rev. J. H. Arnup and Mrs. Arnup** in June celebrated the 50th anniversary of their wedding. Dr. Arnup was also a guest at the annual meeting of the Saskatchewan Conference which marked the 50th anniversary of his ordination.

Prairie Broadcaster

The **Rev. Douglas Lauchlan,** minister of Charleswood United Church, Winnipeg, has been appointed regional director of broadcasting by the Saskatchewan and Alberta Conferences. He will head up work in radio and TV in these two areas.



At university, before entering the theological course at United College, Winnipeg, Mr. Lauchlan specialized in political science and government and has a strong background in history.

He will carry on the radio ministry already established in Saskatchewan and work towards a special ministry with the new TV stations in Calgary and Edmonton and the 22 radio stations in Alberta.

Mr. Lauchlan, who is married and has two young children, will make his headquarters in Edmonton.

Still Men Only

The **Presbyterian Church in Canada,** at its General Assembly, was urged to take action on the question of the ordination of women, but voted overwhelmingly to refer the matter back to the presbyteries. The subject had a dramatic introduction when 19-year-old Shirley McLeod of Waterloo, Ont., a college student with ministerial aspirations, asked to speak on the subject. The 250 male delegates turned down her request. Three years ago the assembly was asked to give an opinion on this matter. Only three favoured it. Now the presbyteries are asked if they want a 1961 Assembly to act on the issue.

The United Church of Canada voted in favour of the ordination of women at the 1936 General Council. The Rev. Lydia Gruchy was the first woman ordained.

Missionaries on the Move

There is much coming and going among United Church mission staffs these days. Woman's Missionary Society workers returning to their fields after furlough include: **Miss Edith A. Brown** to Angola by way of the Belgian Congo; **Miss Mildred F. Cates** and **Dr. Helen I. Huston,** sailing from Vancouver en route to India, September 1; **Miss Muriel R. Bamford,** to India by air; **Miss Dorothy M. Pearson** leaves Toronto for India in August; **Miss Enid M. Horning** and **Miss Marjorie A. Tunbridge** sail from Seattle for Japan, August 14. They will be accompanied by the two new short-term workers, **Miss Karen F. Hansen** and **Miss Miriam A. Skey. Miss Beulah V. Bourns** returns to Korea in mid-August, accompanied by two new short-term workers,

(*Over*)

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Miss Dorothy M. Hurd and **Miss Margaret J. Storey. Miss Gretta L. Gauld** goes back to Taiwan by way of England; **Miss Margaret A. Scrimgeour** sails from Montreal for Trinidad.

WMS missionaries coming home on furlough are: **Miss Elizabeth Utting,** Angola; **Miss Annie C. Thexton,** Hong Kong; **Miss Alice B. Munns** and **Miss Frances E. Stevenson,** India; **Miss Mildred E. Matthewson** and the **Rev. E. Marguerite Cosens,** Japan; **Miss Ruth Saunders,** Korea, and **Miss K. Joy Vickery,** Trinidad.

50 Year Observance

The United Church's former moderator, the **Very Rev. C. M. Nicholson,** was one of the more than 200 representatives of North American churches to be present at a special service held in Riverside Church, New York, to commemorate the 1910 Edinburgh Conference. Taking part were Princeton's Dr. John MacKay, Dr. R. J. McCracken, minister of Riverside, Mrs. Theodore Wedell, past president of United Church Women. The sermon was preached by Bishop Lesslie Newbigin, secretary of the International Missionary Council. He recalled the 1910 conference with special reference to J. H. Oldham and John R. Mott, and expressed the hope that the common sense of mission evident at Edinburgh would not be lost.

Americans in Ottawa

Forty-five young people from Wesley Methodist Church, Worcester, Mass., were guests of Westboro Church, Ottawa, YPU, and enjoyed a week-end packed with sight-seeing, information and fun.

It all began when the Rev. Donald W. Anderson, United Church minister doing post graduate work in Boston, and his wife, discovered that the youth in the Worcester church knew very little about Canada, its people, or the United Church. Correspondence with the Rev. Fred Joblin resulted in arrangements being made to bring a group to the Canadian capital. To raise money for the trip, the Americans sold Christmas trees, showed movies, washed cars, and held a talent auction.

The Ottawa Board of Trade looked after a sight-seeing programme which included the U.S. Embassy, the RCMP barracks, and the Parliament buildings. Supper and a record hop at the church followed. Sunday the visitors spent with their billet families at church and in the home. The young people of both churches took charge of the evening service and Mr. Anderson preached. Discussion followed on differences in the churches. The day ended with a spontaneous and impressive worship service.

A return visit has been arranged.

New PCTC Principal

The **Rev. A. Milton Little**, minister of Sixth Ave. United Church, New Westminster, B.C., has been appointed principal of the Prairie Christian Training Centre, Fort Qu'Appelle, Sask., succeeding the Rev. Dr. W. F. Clarke who resigned last year.

Growth at Oakville

St. Paul's United Church, Oakville, Ont., combined fourth anniversary services with the opening and dedication of their new Christian education building.

This congregation was constituted April 24, 1956, with a membership of 218. The following year they planned a church building, built a manse and called the Rev. George Watt as their minister. In 1958 membership increased rapidly, the first phase of the Christian education wing was begun and the temporary church moved to St. Stephen's, Burlington. In November, 1959, the second phase of the Christian education building was started and in June it was officially opened by Halton Presbytery, the ceremony of dedication being conducted by the Rev. Dr. M. C. Macdonald, secretary of the Board of Home Missions, assisted by Dr. J. MacB. Miller, and Mr. Watt.

Congregation of St. Paul's United Church, Oakville, combines anniversary services with the opening of C.E. building. *(See story above)*

Help from RCAF Youngsters

Children in the Protestant Sunda school at the **RCAF Station, St. John's Que.,** raised $128 for the purchase of wheel chair for the School for Cripple Children. The cheque was presented b Carol Besteck, daughter of Flt. Sergean K. A. Besteck, in a brief ceremony durin the third annual flower service. Other taking part were Flight Lieutenant N. I Watson, Station Chaplain (P), and Fligh Lieutenant R. G. Shaw, Sunday schoo superintendent.

This is the second gift made to th School for Crippled Children by thi Sunday school. Last year they gave $6 to purchase two pairs of specially fitte boots.

F/L Watson, who has been statio chaplain at St. John's for the past thre years, is leaving the RCAF this summe to become minister of the Stoney Creek Ont., United Church.

Religion at School

Almost 100 registered for the 12t annual week-long School of Religion i June, at London's University of Wester Ontario. While most were ministers, ther was a handful of lay men and women Among the delegates was Miss Gabriel von Hippel of the Southeast Europ Mission in Austria, who is now studyin mental health in Canada.

Studies were led by Dr. Gerald E Cragg, United Church minister no teaching historical theology at Andove Newton Seminary in Massachusetts, an the Rev. R. MacClement Freeman, Canadian now completing doctoral wor at Harvard. Presbyterian, Anglican, Bap tist, United and other churches wer represented among the delegates.

Lutherans Step Out

The **Lutheran Church — Canad** formed in 1958 by Missouri Synod co gregations in this country, now has baptized membership of 80,000. At recent meeting in Winnipeg the churc voted to become a self-governing boc by 1962.

President Dr. Blinken likened t Lutheran Church — Canada to "daughter getting married." He said t denomination has "going out plans" b still wants her parents' blessing. He a other leaders supported the view th independence should not wait until t Canadian church could support itself.

The Lutheran Church — Cana resolved to request the Missouri Syn for such aid as may be required f higher education, foreign missions a other programmes. A special commit was created to formulate plans for tra ing ministers in Canada, after autonom They now are educated in St. Louis.

Youth at Work Camps

More than 10,000 young people ha participated in **work camps** sponsored the **World Council of Churches** in countries in the 13 years since they w initiated. Among the 31 countries hav camps this year, four are in Africa the first time — the Belgian Con Ghana, Kenya and Southern Rhodesi

In the Belgian Congo the campers helping build a Christian youth cen at Kolwezi; in Ghana they are work on construction of a road for a vill

near Accra; in Kenya, they are erecting a communal building and improving a water system in a village near Nairobi; in Southern Rhodesia they are fencing a property, building an access road and developing an outdoor recreation area for the YWCA in Bulawayo.

Missionary Assists Film-maker

The **Rev. Earl Leard,** recently returned after ten years in India as a missionary, has been appointed assistant to the director of audio-visuals of the Board of Information and Stewardship. In 1953 when the Rev. Anson Moorhouse was in India securing material for filmstrips and films, Mr. Leard was his assistant and interpreter for seven months. His new work primarily will be directing research for scripts in filmstrip production.

New Job for Columnist

Mrs. J. L. Carder has been appointed to the staff of the Board of Christian Education with part-time responsibility in the Girls' Work Department. A United Church Training School graduate, Mrs. Carder is the wife of the Rev. J. L. Carder of Glenmount United Church, Toronto. She is also one of **The Observer's** columnists and is portfolio secretary for mission bands on the executive of the Dominion Board of the Woman's Missionary Society.

Mrs. Carder will begin her new duties August 15 and remain until a full-time appointment is made.

Celebrations in Ireland

Three hundred Methodists gathered in Limerick, Ireland, for impressive ceremonies to mark the 200th anniversary of the **Philip Embury - Barbara Heck** departure, and the beginning of Methodism on the American continent.

Services in charge of the Methodist Church of Ireland were held in Treaty Park, at the Merchant's quay from which the ship "Perry" sailed, and where flowers were cast on the waters and prayers of thanksgiving said; then at the estate of the Earl of Dunraven, site of an early Methodist church where Wesley preached, and finally at Ballingrane, Barbara Heck's home.

Mr. J. A. B. Dulmage, Smiths Falls, Ont., a descendant of one of the families accompanying Barbara Heck to the United States and later to Canada, with Mrs. Dulmage, attended the pilgrimage. Later they visited old scenes and saw a church register containing many names of the original Palatine families, common now in Canada.

Dates to Remember

Queen's Theological Alumni Conference, Kingston, Ont., October 18-20.

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The Rev. W. C. Tupling, 3180 Byng Road, Windsor, Ont.

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THE UNITED CHURCH OBSERVER
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1. HELP WANTED

HUMBER VALLEY United Church, Toronto, requires a Director of Christian Education. If interested please contact Rev. R. Arthur Steed, 76 Anglesey Blvd., Islington. (BE. 1-2963.)

LECTURER in German wanted by Mount Allison University. Please apply Ross Flemington, President, Sackville, N.B.

NORWAY HOUSE (Man.) Indian Residential School requires cook capable of directing kitchen, bakery and dining-rooms; Boys' and Girls' Supervisors; male bookkeeper/typist and general float, commencing mid-August. Apply Principal.

PART-TIME paid employment available as Christian Education leader for Bedford Park United Church. Direct written inquiries to — J. Wilson, 245 Bowood, Ave., Toronto.

ST. JOHN'S United Church, Oakville, Ontario, requires Director of Christian Education. Qualifications include ability and experience in co-ordinating expanding Church School and Youth activities, and advising on future facility expansion plan. Ordained minister or deaconess considered. Apply in writing, giving complete history, to Mr. E. J. Vorman, 218 Watson Avenue, Oakville.

TEACHER for a combined Grade 1 and 2 (and possibly Grade 3) classroom at Moberly Lake Elementary School in the B.C. Peace River Block. Mostly native pupils, enrolment about 30. Attractive salary scale, furnished teacherage available at nominal rental. Attractive setting, beside Moberly Lake, somewhat isolated. This is a B.C. Public School: assistance will be given in obtaining B.C. teacher certification. Apply, giving references and details of training and experience, to J. R. Pearse, Secretary-Treasurer School District 59 (Peace River South), 1029-B—105th Ave., Dawson Creek, B.C.

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2A. PULPIT VACANCIES

ATHENS (Ontario) United Church—three-point pastoral charge, now vacant. Yearly salary plus travel allowance $5,000.00. Interested ministers write Mrs. Clifford Morris, Box 82, Athens, Ontario.

BATAWA United Church pulpit is vacant, and retired ministers interested to give spiritual leadership to a small congregation in a challenging cosmopolitan industrial community are invited to write to Felix Skoutajan, Box 53, Batawa, Ontario. Our location: six miles north of Trenton on the banks of the Trent River and on Highway No. 33.

BELWOOD-DRACON Charge—southern Guelph Presbytery, pulpit vacant July 1st. Good school facilities, above minimum salary plus car allowance. Interested ministers contact H. A. Simpson, Belwood, Ont.

BRISTOL (Que.) Pastoral Charge — Ottawa Presbytery—50 miles from Ottawa, one mile from Norway Bay summer resort, two-point charge, now in need of a minister. Great opportunity for Christian Education work in growing community, young families. Modern furnished manse, newly redecorated, oil heat, etc. Minimum salary plus car allowance, pension. Interested ministers please write to—Mrs. Hillis Graham, Secretary Pastoral Relations Committee, Wyman, Que.

CARSELAND, Alberta, three-point charge, 40 miles east of Calgary, requires minister. Fully modern manse. Charge is in good farming district. Reply, Rev. R. Upton, Strathmore, Alta.

2A. PULPIT VACANCIES—Continued

CHATSWORTH (Ont.) Pastoral Charge — Grey Presbytery pulpit vacancy. Stipend $4,800.00. Lovely manse, oil heated. Contact Mr. Elgin Cook, Chairman Pastoral Relations Committee, R. R. 2, Chatsworth, Ont.

CHURCHILL (Ont.) Pastoral Charge — Simcoe Presbytery—50 miles north of Toronto on Highway 11, vacant July 1st. Three congregations, above minimum salary, new furnished manse. Interested ministers contact Mrs. Robert Kell, R. R. 1, Churchill, Ont.

CRESTON, B.C., Trinity United Church, three-point charge, vacant June 30th. Large manse, salary above minimum and liberal travel allowance; growing congregation and large Sunday School, new church hall. Located in the heart of the Kootenay Orchard country. Hub of the scenic Kootenays, mild climate. Inquiries invited. Please contact J. A. Avery, Chairman Pastoral Relations Committee, Box 252, Creston, B.C.

CUMBERLAND (Ont.) two-point charge, 6 miles apart, vacant June 30th; 14 miles from Ottawa on Montreal highway. High School bus service. Furnished manse—oil heat, minimum salary plus car allowance. Interested ministers please contact J. A. Moffatt, Cumberland, Ont.

FORDWICH, Ontario, 3-point charge, excellent school and highway facilities, modernly equipped parsonage, minimum salary or better, vacant Sept. 19th. Contact Ken Graham, Fordwich, Ontario.

HAVELOCK-TRENT RIVER, two-point charge, East Central Ontario, vacant due to the sudden untimely demise of Rev. R. A. Beech. Comfortable oil-heated furnished manse. Above minimum salary and car allowance. Please address inquiries to Dr. R. B. Pritchard, Chairman Pastoral Relations Committee, Box 178, Havelock, Ontario.

INNISFAIL (Alta.) United Church, requires a minister by September 1st. Well furnished three-year-old manse, gas heated. Town population 2,200 expanding with oil development. Salary $4,500.00 including car allowance. Please contact Mr. W. A. Sveinson, Box 217, Innisfail, Alberta.

MARQUIS Pastorate, a three-point charge, vacant July 1, 1960. Good roads, modern manse, oil heated. Interested ministers write N. R. Craig, Box D, Tuxford, Sask.

MONTREAL — St. Paul United Church, now vacant. New 8-room manse, heated and furnished. Minimum salary, car allowance. Address correspondence to Mr. Charles Hindle, Sr., Clerk of Session, 5991 Hadley St., Montreal 20, Que.

MOTHERWELL-AVONBANK (Ont.) United Churches, two-point charge, pulpit now vacant —former minister has retired. Comfortable oil-heated manse. Interested ministers please contact Mrs. Hugh Bell, R. R. 7, St. Marys, Ontario.

MOUNT DENNIS United Church, Toronto, newly formed joint-congregation of Pearen Memorial and Chalmers: Rev. A. C. LeGrow, Associate Minister, requires a minister for the Charge. Congregation of 1,100. Challenging opportunity for energetic, dedicated man. To start January 1, 1961. Modern, furnished manse. Interested ministers please write L. R. Hughes, Secretary Pastoral Relations Committee, 32 Blackcreek Blvd., Toronto 9.

MOUNT PLEASANT (Ont.) United Church—two-point pastoral charge, vacant July 31, 1960. Interested ministers please write Pastoral Relations Committee, c/o Mrs. Clarence R. Kellam, R. R. 2, Brantford.

NEWCASTLE Charge, Oshawa, Presbytery, vacant Sept. 1. Above minimum salary. Interested ministers write to Mr. Francis Jose, Secretary of Pastoral Relations Committee, Newcastle, Ont.

NIAGARA ON THE LAKE, two-point charge, vacant September 1st. Above minimum salary and car allowance. Interested ministers please write to Mrs. I. G. Potter, Box 30, Niagara on the Lake, Ontario.

OSHAWA, Ont., Westmount United Church requires minister Sept. 1. Growing church with building programme. Please address inquiries to J. G. Harris, Secretary Pastoral Relations Committee, 121 Stevenson Road N., Oshawa.

OTTAWA area near scientific research establishments, Rothwell United Church needs instructive spiritual guidance. Growing community starting church construction, new manse, furnished. Please write D. C. MacPhail, Box 584, R. R. 1, Ottawa.

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WANTED — Organist and Choirmaster fo Stephen's-on-the-Hill United Church, L Park, Ont., to start Sept. 1960. Apply Chai Music Committee, 1341 Woodeden Drive N Port Credit, Ont., stating qualifications and s expected.

WANTED—Organist-Choirmaster, Maple C United Church, Oakville. Duties to comm Sept. 1. Please reply, stating age, experi salary expected, to V. J. Lawrence, 215 Pine Drive, Oakville, Ont.

WANTED—Organist and Choir Director by Presbyterian Church, New Glasgow, Duties to commence September 1st. Three c —Junior, Intermediate and Senior. 3-manual, stop Organ—new Casavant Console. Ample o tunity for teaching voice, piano and theory. A stating experience and salary expected, to Chai Music Committee, 139 Willow Avenue, Glasgow, N.S.

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STRATFORD (Ont.) St. John's United Ch requires assistant to share pastoral work visitation by September first. Opportunity for ister retired or contemplating retirement. Ernest G. Davis, 167 Ballantyne Ave., Stratfo

TORONTO—Kew Beach United requires Ass Minister to share Pastoral work, direct Chr Education and assist in preaching. Salary an allowance to be arranged. Write Chairman, Pa Relations Committee, Kew Beach United Ch 140 Wineva Ave., Toronto.

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The Split In The Sky

THERE is an old maxim which was current among the Iroquois Indians of North America, which said "Do all things of importance in the morning of the day when the Great Spirit gives to man the foremost of goodness and strength. After the split in the sky (noon) there enters the influence of evil which brings a waning of power." I agree.

The Split In The Sky is the title of a perceptive and understanding novel by Jessie L. Beattie, regarding the Six Nations Confederacy living on the Grand River Reservation in Western Ontario. It reflects the rebirth of nationalism among our Canadian Indians and tells a sympathetic story of the conflict between old traditions and modern "progressive" ideas. An important book for Canadian libraries and an interesting, moving story for anyone's reading.

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NOTICE—To Whom It May Concern: Contrary to a previous announcement Grade IX will be taught at Albert College, Belleville, Ontario, during the school year 1960-61. For further information write to the Registrar, Albert College, Belleville, Ont.

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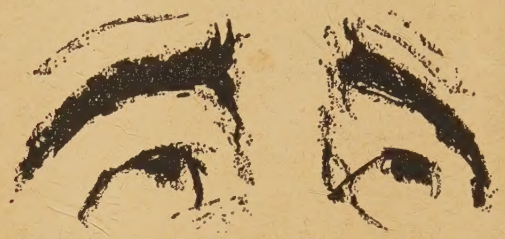

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